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Zion's Herald.

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Zion's Herald.

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[EDITORIAL.]

Minor chords have been occasionally heard amid the rejoicings of Victoria's jubilee. The latest has been struck by Archdeacon Farrar, in an article upon "Africa and the Drink Trade," in the columns of the *Contemporary Review*. A dark and dreadful picture is therein presented of a slavery worse than African fastened by British greed upon the natives. In vain do the missionaries preach the doctrines of Christianity, when Christian nations permit, if they do not encourage, this deadly traffic. Free rum, intensifying all the worst traits of heathenism, is a foe against which even the Cross is powerless. Brains clouded or sodden with drink can hear no messages.

The Tory ministry in England have passed their Irish Crimes bill, but the victory is hardly worth its cost. In the present state of feeling, in England as well as in Ireland, they will not dare to enforce the measure. Moreover, their obligations to that section of the Liberal party which saved them from defeat, and whose support has grown to be a necessity if they would retain their political ascendency, require closer alliance and gifts of patronage which are exceedingly repugnant to the great body of the Conservatives. But "anything to beat Gladstone" is at present the rallying cry; and therefore we may soon see a reconstructed cabinet. Lord Salisbury will drop a half dozen of his colleagues, and fill their places with such Unionists — such, for example, as Lord Hartington, or Sir Henry James, or Mr. Joseph Chamberlain. And after a brief spell of this sort of incongruity, the coalition will fly asunder, and — we shall see what we shall see, as the Frenchmen say.

Fears have been expressed that, as a nation, we must necessarily grow poor because of our large annual influx of pauper immigrants. With a half million of these landing yearly on our shores, possessing, as a rule, neither money nor skill, except in the rudest kinds of handicraft, there is certainly ground for apprehension that our resources will decline as our numbers increase. The facts, however, are all the other way. The country endures the strain, and continues to grow rich. No enterprise stands still for lack of money. In building or developing railroads, for example, about one hundred million dollars have been expended in the last six months alone. During the decade ending in 1880, the wealth of the country increased on an average of over a thousand millions every year. The figures for the next decade promise to be higher than these. Truly, we have "a goodly heritage."

Canada must sooner or later, according to Professor Goldwin Smith, ask for admittance to our sisterhood of States. The compulsion is a social as well as a commercial one, and there are no geographical or race hinderances in the way. Canada is far more closely connected with us, in all material interests and well-being, than with the mother country. So faint is the dividing line between us, that Canadian youth as naturally turn their faces to New York or Chicago when they go forth to seek their fortunes, as the Yorkshire lads go to London. The professor is of the opinion, however, that this union will not be hastened by any agitation or solicitation from the American side. It must be left to work itself out by the slow logic of events. When the time comes, Canada will probably find that "Barkis is willin'."

Some idea of the injustice which the Inter-State Commission was created to suppress, may be gained from a study of some of the cases referred to it. We give one, by way of example: A coal company in Providence complained against the Providence & Worcester railroad corporation for unfair discrimination. It seems that a rebate of ten cents per ton had been allowed to all firms shipping five thousand tons annually. This rebate had subsequently been granted only to shippers of twenty thousand, and afterwards of thirty thousand tons, the evident and, indeed, expressed intention being to "squelch" the small dealers along the road in favor of a shipper who handled nearly two hundred thousand tons. The Commission will doubtless see to it that in this, and in many similar instances, there shall be no inequality. Corporations must be compelled to "play fair."

AMONG OUR MAGAZINES.

Prof. A. P. Peabody introduces an interesting article in the July *Forum*, on "Books That Have Helped Me," with the following lesson learned in early youth:—

I learned to read before I was three years old, and foremost among the books that have helped me I must put Webster's "Spelling-book." . . . I cannot but think that a divine afflatus breathed upon the soul of Noah Webster when he framed, as the first sentence on which the infant mind should concentrate its nascent capacity of combining letters into words, and which thus by long study and endless repetitions must needs deposit itself in undying memory, "No man can put off the law of God." When I toiled day after day on this sentence I probably had no idea of its meaning; but there is nothing better for a child than to learn by rote and to fix in enduring remembrance words which, thus sown deep, will blossom into fruitful meaning with growing years. Since I began to think and feel on subjects within the province of ethics, this maxim has never been out of my mind. I have employed it as a test for my experience and observation. It is a fundamental truth in my theology. It underlies my moral philosophy. It has molded my ethical teaching in the pulpit and the class-room, in utterance and in print. In my intercourse with young persons it has given shape to my advice, rebuke, and expostulation. I have quoted it, in its express words, scores, if not hundreds, of times, and still oftener have I translated it into more copious, but not more significant, forms of my own device.

Horace E. Scudder puts in an earnest plea for "American Classics in School," in the July *Atlantic*. He closes as follows:—

Think for a moment of that great, silent, resistless power for good which might at this moment be lifting the youth of the country, were the hours for reading in school expended upon the undying, life-giving books! Think of the substantial growth of a generous Americanism, were the boys and girls to be fed from the fresh springs of American literature! It would be no narrow provincialism into which they would emerge. The windows in Longfellow's mind look to the east, and the children who have entered into possession of his wealth travel far. Bryant's flight carries one through upper air, over broad champaigns. The lover of Emerson has learned to get a far vision. The companion of Thoreau finds Concord suddenly become the centre of a very wide horizon. Irving has annexed Spain to America. Hawthorne has nationalized the gods of Greece and given an atmosphere to New England. Whittier has translated the Hebrew Scriptures into the American dialect. Lowell gives the American boy an academy without cutting down a stick of timber in the grove, or disturbing the birds. Holmes supplies that hickory which makes one careless of the crackling of thorns. Franklin makes the American of a past generation a part of the great world before treaties had bound the floating States into formal connection with venerable nations. What is all this but saying that the rich inheritance which we have is no local ten-acre lot, but a part of the undivided estate of humanity? Universality, cosmopolitanism — these are fine words, but no man ever secured the freedom of the universe who did not first pay taxes and vote in his own village.

In the *Church Review* for July, Ellice Hopkins corrects certain misconceptions in regard to the White Cross movement. She gives the *raison d'etre* for the organization as follows: —

It has been urged, "Why organize against impurity any more than against pride, or temper, or slander?" Surely this objection betrays great confusion of thought. Impurity is not only a sin, but a sin that has all crystallized out into a great complex organized trade, with its houses of business, its limited liability companies, its hosts of emissaries everywhere, whether you take the trade in evil literature, or in the bodies and souls of women. How can you meet a complex organized evil except by counter organization? Can you point to a single great organized evil that has been met in any other way? You must have your systematic agency for quietly circulating papers embodying the good, strong teaching which is everywhere wanted to educate public opinion from the highest to the lowest, in workshops, in places of business, in smoking rooms and clubs, among men who never darken the door of a church. How do you mean to carry all this without any organization?

She gets a hint for developing the movement from the Nihilist circles: —

I have always felt that as an inner organization the Nihilist circles would be admirable if they could be adopted for spreading the principles conservative of society instead of Nihilistic. The Nihilistic circles are circles of ten, of whom one is told off to form a fresh circle, and so on in endless links; the one who forms the circle being responsible for its members.

In the July number of the *Popular Science Monthly*, G. J. Romanes discusses the "mental differences of men and women." We extract part of a paragraph: —

Sidney Smith has remarked, though not quite correctly, that up to his time there had been no woman who had produced a single notable work, either of reason or imagination, whether in English, French, German, or Italian literature. A few weeks ago Mrs. Fawcett was able to show us that since then there have been at least forty women who have left a permanent mark in English literature alone. Now this fact becomes one of great significance when we remember that it is the result of but the earliest phase of the woman's movement. For, as already indicated, this movement is now plainly of the nature of a ferment. When I was at Cambridge, the then newly-established foundations of Girton and Newnham were to nearly all of us matters of amusement. But we have lived to alter our views; for we have lived to see that that was but the beginning of a great social change, which has since spread, and is still spreading, at so extraordinary a rate that we are now within measurable distance of the time when no English lady will be found to have escaped its influence.

Arthur Dudley Vinton, in the *American Magazine*, shows how character can be tested by a musical note: —

Now it is a fact, well known and beyond dispute, that every animate or inanimate structure responds to some chord or note of music called, I believe, the *dominant*. We have all felt some building vibrate in unison with the pulsation of some note of a musical instrument; we have felt "creepy" shivers run through us as some musical chord is sounded. It is well known that animals are strangely affected by certain harmonies. Some day, when civilization has advanced, I believe that these evidences of psychological structure will be better understood. It will be recognized that vice and virtue are in accord with different harmonies, and yield to the power of different dominants; and, when once the classification is made, and the disclosures of the *dominant* understood, then the extent and influence of the dominant will be a psychological test to define the character and ruling passions of men's nature, and to decide the fitness of men for the various pursuits of life, and even for life itself.

That athletics may prove a discipline for the will as well as for the muscles, is urged by Prof. D. A. Sargent, in the July *Scribner*: —

All physical exercises, however pleasant at first, tend to become irksome and distasteful when pursued systematically day after day; but the very energy that one is obliged to put forth in overcoming this distaste, is a wholesome discipline. Having recognized the fact that physical exercise is necessary, and that the exercise is the best which best meets one's individual needs, a man should pursue it with all the energy and vigor that he is capable of throwing into any other duty or line of conduct. By so doing, the training of the will is added to the training of the body, and the lesson learned in abnegation and self-mastery contributes the most important elements to the formation of character. Add to these attainments a correct method of working and a healthy habit of living, and the young man will have had the best kind of preparatory training for the business of life. The undergoing of present hardship for the sake of future gain is one of the most encouraging features connected with athletic sports and games. That the participants may be in the best physical condition at the day of the contest, they are obliged to undergo a long and arduous course of training, denying themselves luxuries, foregoing pleasures, and holding themselves down to a rigid system of mechanical exercises for an ultimate object — the winning of a foot-race, boat-race, or a ball-game. If one man in a hundred will practice self-denial and undergo hardship in order to win a prize in a fleeting pastime, is it not an insult to the remaining ninety-nine to assume that they have not sufficient *morale* to make a similar effort in preparing to win the higher prize of life?

ALL THINGS YOURS.

"Child, all that is mine is thine." LUKE 15: 31. (Revised Version.)

BY REV. JAMES YEAMES.

"All that is mine is thine," —
'Twas thus the father spake;
Then why should I in sorrow pine,
Or sad complaining make?

"All that is Mine is thine;"
What can I ask for more?
Who trusts the Father's love divine
Hath everlasting store.

"All that is Mine is thine;"
Thy Father is a King!
O prince, and heir of God, rejoice,
Thy wealth and honor sing!

ON THE LAND.

BY REV. CHARLES PARKHURST.

Ten days on the shoreless waters make the desire to see land most keen and anxious. We wonder not that the crew of Columbus, in that long and perilous sail upon the deep, mutinied at last because land did not appear. Tory mountains, off the coast of Ireland, were first sighted, and the cry of land soon brought us all on deck. The Giant's Causeway soon came into view, but was disappointing. The stereoscopic views which we had seen of the Causeway had represented it as much more attractive and abrupt in precipitous pillars than we found it. Moville, where our steamer made a brief stop, looked thrifty and prosperous in its one-story, plastered houses and well-tilled fields.

SCOTLAND — ITS SCENERY.

We expected very much, and perhaps, therefore, were disappointed. It may seem strange to venture the assertion that Scottish scenery has been over-praised, but thus it seems to the writer. We made those points in Scotland which tourists usually make, and which are most lauded, but all of it was disenchanting. Scott, with his charming poetry and prose and his enthusiastic love for his native mount and lakes, has touched them into a glory beyond the real. No American, in our provincial judgment, need visit Scotland simply to see grand scenery. Lake Winnipesaukee is more beautiful, with its hundreds of islands, than Loch Lomond. The White Mountains have a rugged sublimity and prodigality of summit ranges and bold peaks and ravines which Ben Lomond cannot parallel. The Clyde is remarkable only for the industry of ship-building. The residences along its banks are not to be compared in beauty with those on the Hudson. This is written not in any spirit of rivalry, but that the reader may have a correct estimate of the real.

ITS CITIES.

Glasgow may be compared in size to Brooklyn, N. Y. It is stone, stone, everywhere, with slate or tile roof. No wood buildings with shingle roof are seen. The surprise of the American in Scotland, in its cities, is that he is so little surprised. As you walk the streets of Glasgow and look the people in the face, you would almost think you were in some street in Boston. Glasgow is commercial as Boston is becoming. Edinburgh is classic, and a city of much culture. It abounds in beautiful buildings, all stone, spacious streets and beautiful monuments to the men of renown who have lent glory to the city and land. The monument to Scott, most beloved by his people and nation, is unique in conception and execution. Edinburgh is called the Washington of Scotland, and it deserves the compliment. We will not take the reader again into cathedral, church and castle, of which they have so often read.

The most interesting place visited by us was the home of John Knox. The house within is dark and dingy, lacking sunlight, and cramped for room. The study is a small room, three feet by eight. Grand man as he was in much, limited and uncharitable as he was in much, we could not help ask if he would not have been larger, and have had more of sunshine and the sweetness and light of the Master in his soul, if that house had been more spacious and had more of heaven's genial light in it. Somehow we could not escape the conviction that the gloom of the house, its restraints and limitations, entered into his inner essence, and had much to do with the theologic vision of the man.

ITS SABBATH.

The Scottish people are serious and devout. We spent our Sabbath in Edinburgh, and we never saw so many people, thoughtful in mien, well-dressed, with the look of purity and devotion in their faces, as we saw on that Sabbath in Edinburgh on their way to and from the numberless churches. Scotland keeps the Sabbath. On a week-day the saloon is open everywhere, but the Sabbath finds them all closed. We could not get a meal of victuals in Edinburgh on Sunday except at the hotels. Religious services were held forenoon, afternoon and evening; and both before and after the evening service, brave and devout men and women held meetings on the street corners in the most wicked parts of the city. The work done by Moody awakened a religious life which in aggressiveness and evangelistic power still continues. We laid out, for ourselves, four services — Dr. Matheson in the morning, Principal Cairns in the afternoon, Horatio Bonar at 6.30, and later still a great evangelistic service in an immense circus building. Scotland has always had great preachers. It has them now. It is the soil in which they are grown. The theology may seem stern and dogmatic; but can the truly great preacher be made without these lines in him? Can he be in dead earnest on the great themes of the Bible unless they have taken hold of the very marrow of his being? Does not orthodoxy, after all, make the preacher who is most aggressive and potent with the masses? We think so. We have seldom been impressed and helped by a service as by Dr. George Matheson at St. Bernard's Church (Presbyterian) in the morning. He is forty-five years of age, and totally blind ever since nineteen years of age, from too severe application of his sight in study. A sister is eyes for him, and taught him all the classic tongues. He is a wonderful man, and we commend him to the remembrance of all Americans seeking inspiration and life from the sanctuary. He is author of a most suggestive and helpful book entitled, "Moments on the Mount," which we saw in America nearly a year ago. We should write more of him were we not to prepare an article entire upon him.

Principal Cairns, whom we heard in the afternoon, is at the head of the theological department of the United Presbyterian College in Edinburgh. He is the author of a book recently issued which has taken a high rank with leading theological scholars, entitled, "Unbelief in the Eighteenth Century." He is a typical Scotch scholar and divine. Although seventy years of age, he is well preserved, muscular and strong. He reminded me of Dr. McCosh, although not looking so aged. He was disappointing, however. Perhaps the charming service in the morning to which we gave ourselves up freely to enjoy, had unfitted us to listen so soon again, with only time for a hastily eaten dinner between. But to us he seemed heavy. There was no unction nor tenderness in his prayer. He asked for everything but what the hearts of a human and tempted and sorrowing congregation earnestly needed. He preached not to the throbbing souls before him, but to some artificial congregation somewhere. We asked of him bread, and he gave us the cold stone of metaphysics, angular and rugged. He certainly had forgotten that his Master said, "I am come that ye might have life, and that ye might have it more abundantly." He gave us death. Must the scholar necessarily be dry and fossilized? If so, let him remain in his chair or use only his pen when he comes to the public.

HORATIO BONAR.

Admirably were we fitted, therefore, to listen to this sweet singer of Israel in the evening. He was to preach to the children, and he did — such a sermon! The American preacher shall have a full abstract when we can catch time to give it. It is Horatio, the aged, the Charles Wesley of the hour. You and I have been brought to God and found language for our devotion by his unique hymns. If you have not associated his name with his hymns, turn to your index in your book of worship, and gratefully recognize your obligation to him. He is seventy-two years of age, but looks much older. The soul-stirring of these years, while it has been under the direct touch of inspiration, has none the less taken his physical vitality. Everything we do that is worth anything to anybody takes so much life with it. Dr. Bonar has thus given himself away in pouring out his soul in these sublime strains of hymnody. He said to the children, with tender pathos, that he never expected to preach to them again. It is a year since he undertook a like service, so that we were exceedingly fortunate in hearing this man whom so many have and do so deeply love, although they never saw him. His knowledge of the Scriptures is wonderful, and his devoutness falls upon you as a benediction and inspiration. We went away thrilled with the purpose to know the one Book better, and with a deeper desire to know God better.

JOHN McNEILL.

From there we hasted almost on the run to catch the face and closing word of this young man who has ventured now for two Sabbath evenings to hire the large building known as "Newsome's Circus" and hold a religious service in it. When we reached there, the building was so packed that we were forbidden admittance because considered unsafe to allow any more to crowd in. From three to five thousand people were there, filling every available place. We at last got within the reach of his voice. Tenderly was he pleading with the baser element of the city. There was no harshness, no ranting, no cant; but this young clergyman, with the life and love of Christ in his soul, was pleading with the innate quality of goodness and conscience, still left and responsive to right appeal, in the multitude before him. He had every ear and every heart. Tears trickled down faces crimsoned and begrimed with shame. Ah! I said, in contrast with the cold culture of the afternoon, that is the power of the constraining love of Christ for lost men. Give me that, give me that! That was the love of the Master, that was the love of Paul, that is the love that conquers the most obdurate heart. And then when he had closed his service, he went down among the congregation, and I stood at his side as he put his arm around the neck of a young man and plead with him *then* to become a Christian.

Dear reader, this is my hastily-drawn moral from that day's listening, that he preaches best who is most touched and filled with *the mind and spirit of Christ*.

HOLINESS AND MISSIONS.

BY REV. L. R. DUNN, D. D.

There can be no doubt that this is the missionary age of the church. Never before, in all its history, have such herculean efforts been made for the conversion of the world; and never before have such vast sums been contributed for this purpose. Not only so. The interest in this work, among all Christian denominations, has grown to a height never before reached, and has stirred the depths of the soul as in no previous century. Indeed, the prospect is now that all churches, this year, will advance to a point of beneficence hitherto unreached and unknown. There are various causes for this. But a few of them can be mentioned.

First of all, the condition of heathen nations has become better known. Not only that of India, China, Japan and Corea, but also Africa's towns and jungles have been revealed to the eye of the Christian Church as never before. The degradation, savagery, impurity, wretchedness and misery of their millions have brought home to the heart of the church the Saviour's dying command and His resurrection promises, and led it to feel *something* of its vast responsibilities and duties in relation to their removal by the evangelization and Christianization of their tongues and tribes. There can be no doubt that what the world wants, what it perishingly needs, is Christ; and the church is called upon, as with a trumpet blast from heaven, to proceed in this great work. Then, again, amid very much of worldliness, coldness and indifference, there has been, on the part of many, a manifest growth in the divine life. Not only have their intellectual eyes been opened to see the necessities existing, but the heart, expanded and broadened by divine love, has felt a longing desire to bring this lost world to Christ. Further, the lofty, earnest, inspired appeals of leading men in the church, like Chaplain McCabe and Drs. Strong and Pierson, have fallen upon our ears and awakened the dormant energies of our souls to arise and go forward to save a lost world.

Yet another thought: There is a growing expectancy, cherished in multitudes of hearts, that the world not only will be converted, but that it will be converted in a comparatively brief space of time. This not only gives inspiration and enthusiasm, but earnestness and liberality, and calls forth most fervent prayers and believing petitions to God to arise and fulfil His promises. These promises are of the most gorgeous and glowing character, couched in grandest words, and uttered with burning energy. "As I live, saith the Lord, the whole earth shall be full of My glory." "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." But why should I attempt to quote further? The whole space of this article would be filled up with them; and they have become so familiar that it is unneedful to quote them. Now take all these facts together, and are they not sufficient to account for the condition of things adverted to?

But some have feared that this whole movement is somewhat spasmodic, that it is the result of over-fervent appeals, and that there is not sufficient basis for this wide outspread. We do not share in such fears. No doubt the appeals are fervent; no doubt the contributions are large; no doubt the interest is great; but the basis of all is broad and deep. If the matter were a mere speculation or an experiment, it might be otherwise; but its foundation is the Word of God, and the process has been going on slowly during the by-gone ages. The church seldom recedes from its advanced movements. This has been especially true during the last century and a half; and its position now is such that no decline need be feared. There may be, and, doubtless, will be, struggles and conflicts in the future as in the past. They may be even more severe and decisive. But *victory* is the word that now rings over the army of the Lord. There is no thought of retreat, no thought of yielding; but all anticipate a speedy triumph. The millions of heathen in India and China are in a transition state. Their ancient gods are trembling in their niches and on their bases. Their temples are not being renewed, and no new ones are being built. They are passing away. The church expects them to fall, and they are looking for their overthrow. Africa is being rapidly penetrated. The whole Christian world is burning with desire for the speedy conversion of poor, blind, bleeding Africa. And may we not expect its conversion speedily? Shall not Ethiopia *soon* stretch out her dusky hands to God? Is not the time near of which Zephaniah speaks, when "from beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering?"

Rome now makes her boast, and Mohammedanism is putting forth her dying struggles. Both of these systems — the Beast and the False Prophet — are moribund; their heart is stricken, and while in the extremities there are vigorous signs of life, yet they must ere long cease. The Lord hasten the day! Thus intemperance must, before many years, have passed — come to a perpetual end. Everywhere the alarm is sounding. Everywhere the battle is raging. But the victory is near. The eastern sky is aglow with promise. And this prime minister of hell, this accursed monster, who has slain more victims than any other which the world ever saw, will be smitten down by the revealed wrath of Jehovah, and will sink to depths from which he never can arise. When these things are accomplished, as they certainly will be, then two thousand millions of dollars, at least, will be set free for the use of the church, for the interests of humanity, and for the glory of God. And when the vail shall fall from Israel's brow, and the light of Calvary and of Christ shall enter in upon the millions of its people, how soon the consummation will be realized!

But the question now arises: "What connection has the work of holiness with this wonderful movement?" We might answer, with the Apostle, "Much every way." May we not say, in the first place, "It is the *basis* of this movement." Holiness in the creature is begotten by the Holy Spirit of God, through the blood of the everlasting covenant. And when it is realized, then it makes the soul like God. It brings it into likeness with Christ, and into sympathy with Him, with His plans and purposes. The holy soul is in alliance with Christ. Christ's enemies are its enemies, its conflicts are His, and its victories His. Thus, when its eyes are opened and lifted up, it perceives what are His great designs in the redemption of this world, and what are His purposes concerning its salvation. It recognizes that Christ died for all men, and that so all men may be saved. Then its opened ear hears the voice of the Son of God saying, "Go ye into all the world, and preach the Gospel to every creature." These things are sufficient to occasion one of two things: Either, first, the one so moved will prepare and go himself; or, secondly, if this is not practicable, it will give all that it is possible to send others to do this great work for him. And either of these things is a holy inspiration, an acceptable sacrifice in the sight of God. Holiness and selfishness have no union. Unselfishness is the characteristic of a purified heart. Now when this high condition of religious experience is enjoyed, it will work these results among all who are thus saved. What means this response of twelve hundred young men and three hundred young women in our colleges, universities and seminaries of learning, that they are willing to go as missionaries to the ends of the earth? What prompted those young men to make the circuit among all the classical halls in the land? What prompted the cheerful, earnest, joyful response from these fifteen hundred — "Here am I; send me?" Was ever such a thing known in the history of the church in all the ages? And has it not the spirit of holiness which inspired all?

But again, what is wanted is a clearer understanding of the great world-field, its wants and necessities. We know how it is in a great campaign, political or military. The districts concerned and the country at large are flooded with documents bearing upon the questions at issue. What is aimed at is, that the people may be enlightened as to the character of these questions and the accomplishment of the results indicated. So we must now do. It is very needful that the whole church be flooded with missionary intelligence. Holiness is light; it seeks light; it is "the light of the Lord." If holy people knew more, they would do better. Ordinary knowledge is power; but sanctified knowledge is almighty. This is because it is under the direction and control of Almighty God. This movement of holiness in the eighteenth century revival has filled the world with religious books, and tracts, and sermons, and it will yet fill it with preachers of the Word. It had not the apostolic gift of speaking with tongues, but it had this later pentecostal gift of teaching men tongues, and of enabling them to formulate more than thirty languages in which the blessed Word is printed and preached.

Yet another thought: Intelligent holiness sets in motion all the activities of the church. There is a kind of holiness which seems to satisfy itself with gadding to all the meetings held upon this question, and "sitting and singing itself away to everlasting bliss." But Bible holiness sets the whole intellectual and spiritual machinery of our being in motion for the glory of God, for the good of His church, for the conversion of the world. It is not idle. No man is sanctified merely for himself, merely for his own good. No, his sanctification "fits him for the Master's use, makes him meet for the Master's use, and prepared unto every good work." The literal rendering of this passage is very beautiful — "sanctified, and *very useful* to the Master." It will ever be thus with all sanctified vessels.

Finally, holiness prompts to great liberality. It is this which loosens the heart-strings, and it is this which loosens the purse-strings. Oh, the sublime lessons which it teaches! Does the Lord give you money? What is it for? To waste it upon your pleasures, or sensual gratifications? Certainly not. Does He give it to you to hoard it up into hundreds of thousands or millions? No. Does He give it to you to bring up your family in all the luxuries and vanities of life? No; no! What then? He gives it to you to employ it for His glory, for the advancement of His cause and kingdom, to bring the whole earth into allegiance with Him. This is what it does. And when this spirit has taken possession of the whole church, what will a million be, ten millions, twenty millions, and even fifty millions? As nothing; for all this will be greatly exceeded by the church of God. What is wanted, then, is still another pentecost, another grand uplift of the church upon higher ground, with clearer, richer, brighter experience — with loftier inspirations, with deeper baptisms continually coming upon us. Then we shall rise and rally, and tumble down every form of heathenism — superstition, the Beast and the False Prophet, infidelity, intemperance, and every form of evil, until the whole earth shall be renewed and bloom in the brightness of Paradise restored.

PITTSBURGH CONFERENCE LETTER.

BY REV. G. T. REYNOLDS.

The last few weeks have been marked by days that seemed to many young hearts as the only days in the year, around which all the others revolved, upon which they centred — the days that marked the completion of school life, the days in which they made their bows before admiring audiences, recited their "pieces," settled questions that have perplexed thinkers for ages, and then went out into the world, to discover some time how much there is yet to learn. The schools in which Methodists were particularly interested have all closed successful years. The Pittsburgh Female College, under its new president, Dr. A. H. Norcross, had a most pleasant Commencement season. Taking hold of the institution under circumstances that would have deterred many another man, Dr. Norcross gave to it a year of earnest work, and can rejoice that the toil has not been in vain. The graduating class was composed of six members who acquitted themselves creditably on the occasion of their appearance. The exercises of Commencement day proper were well preceded by the Baccalaureate sermon of Bishop E. G. Andrews, and the annual address on "The Agency of Woman," which was delivered by the president of the college.

Beaver College is another ladies' school, under the patronage of the Conference, and is located in a lovely town, on the bank of the Ohio River, about

[Continued on Page 8.]

Miscellaneous.

STATESMANSHIP IN THE CHURCH.

BY REV. B. F. RAWLINS, D. D.

The caption which we give to this article may be deemed questionable. Strictly speaking, statesmanship is a term that has been applied only to the direction of civil affairs, and the wisdom attending such direction. In the long ago statesmanship ran parallel with prophetic wisdom — one in the civil, the other in the ecclesiastical stream of affairs. But since the prophetic element has been withdrawn from the direction of human events, the other has been left the sole superintendent, unless "probabilities" has arisen to claim a hand in the business.

Since this change has taken place, statesmanship has come to be applied — *mutatis mutandis* — to the wise direction of affairs in *all* departments of things. It necessarily implies the idea of forecasting, hence the *origination* of policies, under the application of which new developments are to take place. The man, the nation, the church, that desires the best policies, is to be considered as displaying statesmanship of the highest order. In this sense we use the term, and put in this our *caveat* to fend off objectors and quibblers.

In the present article we speak of statesmanship in the church. The church must have wise policies. She has not now the prophetic gift, but only "the word of wisdom" for her guidance. The church, like the individual, with this word in hand, has been left to "work out its own salvation," and perhaps often with fear and trembling, albeit "God works in her," as in the individual, "to will and to do His good pleasure."

We may further premise that the remarks we herein make are as applicable to the M. E. Church, South, as to the mother M. E. Church, for it is with reference to these cognate bodies that our article is conceived.

Both these bodies at the present time are in need of a *policy* — the guidance of a statesmanlike wisdom, such as, perchance, they never stood in need of before — a policy that is alike and as truly applicable to the one as to the other. We believe the hour is ripe for the unfolding of such a policy, and if the great Head over all shall send us the man with the proper credentials, we believe the two Methodisms would respond to his call as readily as did Israel to Moses when he went to them from the burning bush.

The time of reunion may be seen in the near future even by the casual observer. It is borne on by the irresistible flow of events, which has been produced by the fuller outpouring of the Spirit, the fuller illuminations of the Word, which, from various causes, are filling and quickening the mind of Christendom as never before.

But even God's clearest providences may be thwarted unless we are "workers together with Him." Even Israel would have gone back to Egypt had there been no check put upon them — no statesmanship in their midst. So the church now, as represented by the cognate Methodisms, will fail in her mission to the great and rapidly growing masses of American people, if the true line of policy shall fail to be observed by them. This true policy, we verily believe, is their unification.

This can be brought about at an early day if statesmanlike views shall guide the wise men of the two churches. This looks like boldness of utterance. Yes; but the subject will not admit of timid handling. The case must be fairly, clearly stated, and the issue boldly met.

One of the greatest difficulties — one, not all — in the way of unification, lies in the sentiments that are held, or supposed to be held, on the "color problem." If the right statesmanship can be directed to the solution of this problem, we believe a great step has been taken in the direction of a most gratifying harmony between the two churches — that only *one* step more will have to be taken, and that union itself.

I am not sure but that the M. E. Church, South, is at the present in the advance on this line. The M. E. Church on this question is in an inchoate condition. Her policy has not been clearly, broadly, finally outlined. Nor is there unanimity of sentiment among her ablest minds as to any one policy. We are in a "mixed" condition. There is no statesmanlike view afloat that has the aspect of an overmastering one — the one under whose banner both churches are willing to muster their forces.

We do not believe the "mixed theory" will do. It is not only opposed to the culture of the age — it is unnatural; it is against the whole constitution and course of nature. It will appear to be so the more it is studied. It would not do even in Boston. If half the pews in any church were let to the colored, and half to the whites, the arrangement would have more dynamite than magnetism in it. If that church were to be served now by a white preacher, and the next three years by a "colored" one, the height of absurdity would be reached, and there would be an explosion of the theory.

Such a condition of things is no more suitable for New Orleans or Atlanta than for Boston, though we believe it would be borne with easier in the South than in the North, for in the South there seems to be more common sense on the subject than in the North. "'Tis distance lends enchantment to the view," and very often 'tis distance lends confusion to the view!

A policy, then, that aims to do justice to the colored race; that seeks to do them all the good possible and reasonable; that seeks to do this by placing them where all people must be placed to realize great possibilities — on their own responsibility, by giving them churches of their own, schools of their own, Conferences of their own — such a policy as this, for a tentative one, it seems to us, must secure as much unanimity as any one that can be at present presented in the ranks of both the churches.

In this policy I can see no sacrifice of Christian principle — nothing that would keep patriotism, and philanthropy, and Christian enthusiasm from effervescing to the fullest extent of capacity or desire. I plead for it as a tentative measure. We must begin somewhere. I believe the great M. E. Church can safely promulgate such a policy. If she shall do so at the next General Conference, and then appoint a commission to confer with a similar one from the M. E. Church, South, especially on the subject of unification, the door will be opened for the settlement of many unseemly things, and the removal of accumulated drift in the river of the water of life.

I close with a single thought. It is an unfortunate thing that a man's geographical situation in this country so powerfully affects his mind, his politics, his patriotism, his religion. In the North the Republican party is the party of temperance; in the South it is the party of rum. The same antitheses belong to the Democratic party, and here in the State of Texas her great fear just now is that her Diana is in danger.

There is no power to rise above these local prejudices but the power of Christianity. If that cannot unify, we must despair, and settle down in localism. But is not the kingdom of Christ greater than this world, and may not the souls that she quickens be superior to the prejudices and narrowness which the world engenders? Oh, for Christian statesmanship!

Harrisburg, Texas.

NEW YORK LETTER.

BY REV. R. WHEATLEY, D. D.

Never has the country on both sides the Hudson River been more charming than it is to-day. Never has it been more fruitful. Strawberries have been abundant, raspberry bushes of all varieties prolific, and cherries so plentiful that hundreds of tons have rotted on the trees. This apparent waste is seemingly unavoidable. The pouring rains, which bring such refreshment to parched vegetation, swell the fountain of juice around each pit to such fullness that the rind bursts, moulds, and spoils the fruit.

In one of these fructifying rains are endless pictures of rare delight — pictures such as no landscape painting can ever hope to equal; for the simple reason that they are living, moving, and voiceful. Multitudinous are the compensations of a country pastor. Look for a minute at that forest vista behind the cozy parsonage. Walls of purplish-green oaks build up the sides, and the light fresh green of the maples closes it in the distance. The neutral hue of the cedar lends its variety, and the brown leaves of former summers — now ministering in decay to the nourishment of successors — give it added charm. What operatic strains can rival the weird music discoursed by the sharp impact of falling rain on the shivering leaves, the shuddering of the trees, or the wild minor notes of these harps of thousand strings as they are swept by the fingers of the tempest? Life, moving life, intense and active, is there. Each drop in the iridescent vail glitters with hue of diamond, ruby, topaz, and emerald as the sunshine bursts through the dissolving cloud. Robin and thrush and oriole warble in cheerier strains to nesting mates: —

"We'll stand the shower, it won't be long,
'Twill clear up by and by."

This, at all events, is the listener's interpretation of the song.

STATE LEGISLATION.

Urban and "hayseed" legislators listen to it with equal complacency; that is, if they have any music in their souls. What a contrast it is to the dry and dusty debates of legislative halls, and to the indescribable "hugger-mugger" of variolous lobbyists! New York legislators work hard, and for the most part — perhaps — cleanly. When they adjourned, the deliquescent governor found himself with only 338 bills on hand for consideration, and only thirty working days to consider them in. Eleven *per diem* is a goodly number for the most experienced statesman. Ninety-seven met with disapproval, and failed to become laws because they did not receive the executive signature. Why, he has been at the pains to state. Some of them he had not time to digest and criticise; others were carelessly drafted, slovenly, or defective, and in these particulars better suited to the longitude of San Francisco than to that of Albany. In those that he did sign, many of the readers of ZION'S HERALD are personally interested. One of them expels the red-hot demons hitherto utilized for warming railroad cars, and which have rarely missed an opportunity of burning both cars and passengers when the train incontinently got off the rails. Mixed trains, however, and trains on railroads less than fifty miles in length, are still allowed to employ their perilous services. Another law prescribes floor systems that shall be strong enough to support a derailed locomotive, and with guard rails or timbers to guide the wheels in the event of derailment, for all railroad bridges. Henceforward in the great metropolis all telegraph, telephone, and other electric wires are to be buried, and its surface relieved from the iron cobwebs that now disfigure it. The block system in recording real estate is adopted, and will cut off much annoyance to dealers, and no less profit to searchers and conveyancers. Hotel-keepers in future must attach to the inside of a window in each room a rope long enough to admit of guestly escape in case of fire. These are all excellent measures. Whether they will be enforced, is another question entirely. The Governor has also signed a bill forbidding the adulteration of wines. It is about as easy to enforce prohibition of manufacture as of adulteration. The Board of Health in New York city is in constant pursuit of food and drink poisoners of all sorts, and yet almost every manufactured article of food is adulterated. Candy bears its deadly chrome yellow stripes; terra alba is palmed off as sugar, and breeds kidney disease; salicylic acid in preserves makes puzzling work for physicians; and milk compounds, by standing too long, decompose and generate terribly poisonous *ptomaines*. The New York *World* is also distinguishing itself by the exposure of the great milk-farmers in the counties near the city. Many of these feed their cows on the malt grains of the metropolitan breweries, and on the corn refuse of starch factories. Both species of waste soon ferment, sour, rot, breed maggots, and smell in a fashion that suggests a hard cider vinegar barrel filled with Limburger cheese. On this dreadful stuff hundreds of cows are fed, because it greatly increases the flow of milk. The milk itself is of the bluest, and by no means the most suitable to the nutrition of sick folks and babies. Notwithstanding the hay and grain with which the cows are also supplied, it is said that the poor animals suffer greatly from dyspepsia, lose their teeth, and develop unhealthy adipose tissues. Then they are converted into beef, whose toothsomeness and healthfulness are not at all unquestionable.

FIVE POINTS MISSION.

How much of such milk and beef is consumed by the *protégés* of the Ladies' Five Points Mission of the Methodist Episcopal Church, we have not tried to ascertain. The dinner provided gratuitously for them, six days out of seven, is probably not of such materials. What they do receive is excellent and wholesome, and upon it they seem to thrive. Few know how useful and flourishing this mother of modern Christian eleemosynary institutions is. Very quietly and effectively she is doing an immense amount of good. Last Friday morning (July 8), in the Weehawken station, N. J., we encountered a small host of her beneficiaries on their way out into the rural districts for what was presumably a week's outing. Nervous, active, and excited boys led the way, doubtless thinking of endless swimming, birds' nesting, and stomachic repletion on fresh fruit; and not thinking of cramp, scratch, or colic at all. How sweet and smiling the happy girls seemed to be! Green grass, fragrant flowers, sweet-smelling hay, delicious raspberries, huckleberries, etc., bright sunshine, cool shade — all the delights of the Canaan whither they are bound wreathe the face into smiles and kindle sparkling fire in the eyes. They are going to enjoy their share of the land. Each carries a black bag, bearing some cabalistic sign in white letters, and possibly enclosing changes of raiment that unexpected mud, lamentable rents, or downpouring rains may call into premature use. Anyhow, they are all manifestly and exceedingly happy. Rev. O. R. Bouton, efficient superintendent of the mission, is also quietly happy, placid amid many cares, and wide-awake to every movement of the juveniles.

Poor, very poor these children are; necessarily poor, too. How can it be helped that parents should die, or that the bread-winner should be cut off, and the weeping mother be at her wit's end for supplies? Under no possible system of political economy can the Golden Rule and the law of neighborly love be dispensed with. The demands of ideal justice must be supplemented by the donations of ideal love — and both must be in concord with the heart and mind of Christ — ere the voice of complaining shall cease from our streets. The most scientific social system that can be desired is only machinery that needs the ceaseless oiling of beneficent love. If that be absent, friction will generate heat, and heat end in clogging and destruction.

But it's too warm to philosophize. Hot — hotter — hottest! Bengal in New York — Timbuctoo in Broadway! Everybody gone that has the ability to go, and can assign a decent excuse for going!

DRS. CURRY AND REID.

Dr. Reid is recuperating at Clifton Springs. Dr. McCabe is traversing the front of the million line out West. Dr. Curry is just going to Ocean Grove. He ought to go. Had Bishop Butler known him, he would have had another argument for the *probable* immortality of the human soul. Dr. C.'s soul is strong, spirited, radiant as ever, but the tough, wiry body begins to show signs of wear. That he may regain all his ancient vigor, and head the next New York East Conference delegation to the General Conference of 1888, is the prayer and hope of many of his friends. Dr. Longking abides "by the stuff." More than octogenarian as he is, no maiden is more joyously smiling, no college essayist more enthusiastic over class literature, no lady of uncertain years of more tenacious memory. He will live forever. So will Bishop Fitzgerald and the tireless Book Agents, who, like the compensation balances of prime chronometers, seem insensible to all temperatures, and keep going with sublime indifference to all atmospheric changes.

CANADA LETTER.

BY REV. E. BARRASS, M. A.

Another Methodist ecclesiastical year has gone. The Conferences have been held, farewells have been taken, and the brethren have entered upon their new fields of labor, some no doubt disappointed; but it is hoped that of the twelve hundred effective ministers and preachers who received appointments at the eleven Annual Conferences of 1887, the majority entered upon their labors in a hopeful spirit.

While it is no doubt our duty always to feel that we are unprofitable servants, there is considerable pleasure, after reviewing the labors of the year, to find that there has been a considerable increase in the membership of the church. The increase in some of the Conferences is small, but in others it is large, as one exceeds three thousand, another exceeds two thousand, and six exceed one thousand, so that the aggregate increase of all the Conferences exceeds fifteen thousand. In three years there has been an augmentation of nearly forty-five thousand, or forty per cent. increase since the consummation of Methodist union in 1884.

It is sometimes exceedingly difficult to obtain correct statistics when they have to be collected from a variety of sources. Your correspondent has been at great pains to secure accuracy, and he finds that in respect to the ministerial staff of the Conferences of Canada, 52 have been ordained to the full work of the ministry; 35 have been received on trial; 42 are allowed to attend college; 7 have withdrawn and joined other churches; 4 have been expelled (how much is this to be deplored!); 21 take a superannuated relation for one or more years; and 15 have died, the majority of whom had retired from the "active work."

In connection with those received on trial, there were some interesting incidents which we feel assured will gratify your readers. One is a native Indian, who has completed his collegiate course, taken his B. A., and gone forth as a missionary among his own people in the Northwest. A brother of his is also engaged in the missionary work in the same Conference, and has received a liberal education, but the one first named is the only Indian that has ever taken a full collegiate course and graduated. They are the sons of the late Rev. H. B. Steinham, who was himself the fruit of the early Methodist missionary labors among the Indians in Canada, and who spent more than thirty years in laboring for the evangelization of his race.

Five other candidates are native Japanese, who have been converted under our missionaries in the empire of the Rising Sun. There are three or four other Japs who are also engaged in the mission work in Japan. Several native Indians are engaged in various Conferences as assistants and interpreters, so that, if possible, a native ministry may be raised up.

Methodism has always been distinguished for its missionary character, hence not only has the Parent Society in England, but all the offshoots which it has planted in the British colonies — not forgetting Methodism in the United States — have all labored to spread Scriptural holiness through all lands. The Methodist Church in Canada is true to its missionary character, and is seeking to become more and more diffusive. Some would confine its labors to the Dominion of Canada — and no doubt there is ample field for the expenditure of all its agency in our great Northwest, which will some day become the home of millions of the human race — but other fields are calling for aid.

A new mission has been appointed among the Scandinavians in Montreal. A mission has also been established among the Chinese in British Columbia. There has been a great influx of Celestials to that Province, for whose spiritual welfare the church should labor, or the consequences may be of the saddest character, seeing they have brought their Chinese vices, such as opium-eating and others, which our young people are in danger of learning. A young man has been laboring among those foreigners both as a preacher and teacher, and with the assistance of members of the church in the city of Victoria, he also held evening schools with considerable success. A Rescue Home has also been established, into which some Chinese females have been gathered, and thus rescued from a life of shame.

The funds of the church have considerably increasad, more particularly the Missionary Fund and ministerial support. The Missionary Board, however, requires $250,000 to meet their present requirement. A sustentation fund has been established in most of the Conferences to aid weak circuits, as it is thought that the minimum salary of a married minister should not be less than $750. At present some do not receive more than $400 from their circuits, so that without help from some fund, they would certainly not be in a desirable condition.

You will be glad to know that the Book Room and Publishing House in Toronto has had a prosperous year, and the committee has donated $5,000 of the profits to the Superannuation Fund. This is the largest amount ever given for this purpose. The federation scheme with which Dr. Potts is now identified, having been released from the pastorate that he may give all his energies to this scheme, is prospering. It will require much labor to secure $450,000, which is the sum required, but more than one-half has been obtained, so that we may thank God and take courage.

NOTES FROM BROOKLYN.

BY REV. R. W. ALLEN, D. D.

The centennial of Brooklyn Methodism will be celebrated in November next. One hundred years ago, Methodism was introduced into Brooklyn, then a small village. Feeble at first, it grew rapidly as the population increased, and to-day stands before the church and the world in its great strength and grand proportions. Its history for the century is marvelous. What battles fought and victories won does it contain! The full records of its glorious successes and triumphs cannot be told, for the thousands now rejoicing in heaven, saved at its altars, are singing of their salvation by Christ, beyond mortal ears; but the great company now crowding its sanctuaries, doing noble work for the Master, will unite in the jubilee, to tell the wonderful things done for the hundred years. It will be a great event in Brooklyn Methodism. Multitudes will come from different parts of the country to visit once more the altars where their hearts were made glad for the first time in the love of Jesus, and unite in the jubilant song of that festive occasion. Arrangements will be made for the celebration commensurate with its greatness and importance. Wonderful things done and experienced in the kingdom of grace for the century will be told. What reunions and greetings of old friends! May the celebration give a new inspiration for greater achievements and triumphs for Christ in the next century of Brooklyn Methodism!

METHODISM

in Brooklyn and New York has a glorious record, full of heroic, aggressive, earnest, well-devised and successful efforts to save men, and it is still the great religious force to reach the people by the Gospel; but is it working to its full possibilities in reaching the vast multitudes in these cities who neglect the sanctuary and all the means of grace, many of whom are as ignorant, corrupt and degraded as any found in heathen lands? That it is not, must be admitted, and it is equally true that it cannot do it with its present methods. The pastors cannot do it, taxed as they are to the full extent of their time and ability in discharging other duties assigned them. It is quite evident, if this work is done at all, it must be, to a large extent, by a class of persons employed especially for the purpose, whose entire time and ability shall be given to it, under the direction of the pastor and officials of the church. These persons may be called lay evangelists, whose duty it shall be to visit every non-churchgoing family, and every person neglecting the sanctuary as far as possible, within the limits assigned them. Suppose one hundred such persons were thus employed in these two cities, who can estimate the glorious results that would follow from their labors? We trust that some effort of the kind will be made in these and all the cities throughout the country. Some of the New England churches have employed Mr. B. H. Cox, a lay brother, in this work with very great success.

IMMIGRANTS.

A visit to Castle Garden, at certain hours, will give some idea of the vast number of immigrants that come to this country. According to official reports, for eleven months of the current year 417,860 came from the Old World, and those for the month of June will swell the number to quite half a million. This number will be considerably increased by adding the 40,000 which have come from Canada and Mexico. More than a half million in a single year! And most of them locate in our cities, New York and Brooklyn receiving large numbers of them. Most of the new comers are not religious, having little regard for the Sabbath or religious institutions. What can be done to reach, instruct, and save by the Gospel this immense, ignorant, irreligious mass of humanity, is a problem of vast moment, and one that concerns every true friend of the church and the country.

The contemplated change in the premises of the

BOOK CONCERN

meets with approval by all parties concerned. The building at 805 Broadway, one-fourth of which is owned by the Missionary Society, was never constructed to meet the necessities of such a publishing establishment, and its purchase was evidently a great mistake. The sales, office rooms, and printing should all be in the same building, and this is one object contemplated by the change. The great Book Concern, the largest publishing house in the country, should have a building every way suited to its business, and that shall be, in some sense, monumental, highly creditable to the denomination as its headquarters, which shall stand through the long, coming years to tell of the wonderful successes and triumphs of the Methodist Episcopal Church. Much wisdom will doubtless be given in the selection of a site for such a building, and in its construction and adaptation to its purposes and objects.

We attended a

LOVE-FEAST

in the Hanson Place chapel on Sabbath morning at nine o'clock, which was of extraordinary interest. About five hundred were present. The testimonies were brief and to the point, the singing excellent, embracing some of the old-time tunes and hymns, and the responses reminded us of similar occasions fifty years ago. The pentecostal baptism seemed to rest on all hearts. We thanked the Lord that old-style love-feasts had not entirely died out of the Methodist Episcopal Church.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parched and dried.

For thou must share, if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the law of love.

— *Archbishop Trench.*

Our Book Table.

ST. PAUL'S PROBLEM AND ITS SOLUTION, by Faye Huntington. New York: Thomas Y. Crowell & Co. 16mo. It is not St. Paul, the apostle, to whom reference is had in this interesting and very useful little volume, but St. Paul's Church, and the problem was how to arrest the attention of the young people and to organize them for different forms of Christian work. The book is written in the interest of the Societies of Christian Endeavor. The happy solution of the problem, with its varied practical experiments, is told in a lively and attractive style. The book is a useful one, and it will certainly do good service wherever it is read.

EDUCATIONAL MOSAICS, by Thomas J. Morgan. Boston: Silver, Rogers & Co. 16mo, $1.50. The volume contains the gatherings, evidently, of a wide reading and of a discriminating educator. It has collected the golden sentences of the best writers upon the different subjects involved in the broad title of Education. To the thoughtful teacher, or the intelligent supervisor of our schools, it will be found to be full of rich suggestions and practical lessons.

The addresses of Mr. Edward Atkinson, delivered before the Central Labor Lyceum of Boston, last May, which attracted much attention and awakened great interest at the time they were given, have been published in a neat volume by G. P. Putnam's Sons, New York, under the title of THE MARGIN OF PROFITS; How it is Now Divided; What Part of the Present Hours of Labor can Now be Spared? Mr. Atkinson is easily one of the most vigorous and well-equipped writers on all industrial and social topics, and commands a wide hearing whenever he speaks.

Mr. Arthur Gilman, whose text-books and manuals upon literature and history have made his name and ability to be well known in these departments, has commenced the publication, through the press of the Interstate Publishing Co., Boston and Chicago, of an admirable series of Historical Readers, intended for the younger classes of pupils, for the schools, or for the family. For either purpose they are equally well adapted. The series is entitled GILMAN'S HISTORICAL READERS. Three volumes have already been issued. They are very neatly published, in a small quarto form, and are written in a clear, simple and attractive style. The first one is devoted to "The Discovery and Exploration of America" (36 cents); the second to "The Colonization of America" (48 cents); and the third to "The Making of the Nation" (60 cents). We heartily commend these instructive and entertaining volumes to our public school teachers and to parents who are accustomed to read to their children at home.

Harper & Brothers issue A BLOT IN THE 'SCUTCHEON, AND OTHER DRAMAS, by Robert Browning. Edited with notes by William J. Rolfe, A. M., and Heloise E. Hersey. Small quarto, cloth, 56 cents. This is prepared in the same thorough manner as the previous volume upon the Select Poems of the same author and the numerous manuals of Mr. Rolfe. No poet needs, for the average reader, such an interpretation as is here given more than Browning. Read carefully, with reference to the notes of the editors, the richness of the great poet's thoughts and fancies will be the better apprehended.

From the same House we have, in the weekly Handy Series (paper covers, 25 cents; and in very neat library binding, 75 cents), THINGS SEEN, by Victor Hugo, with portrait. This little volume contains sketches from the diary of the great author from 1838 down to 1875; the funeral of Napoleon, the death of the Duke of Orleans, Louis Philippe and his time, his flight, with incidents of the following years. It has all the charm of his fictions, and is a very entertaining book.

DOROTHY THORN OF THORNTON, by Julian Warth. Boston: D. Lothrop & Co. 16mo, $1.25. A motherless daughter becomes her father's assistant in his laboratory, and acquires a thorough acquaintance with practical chemistry. She also makes certain valuable discoveries, which result in enriching the bright and diligent young scientist. Her skill and intelligence do not prevent her accepting the hand of a worthy lover, and affording ultimately gentle pupils for herself by her own fireside. It is a wholesome and elevating story.

The Maverick National Bank sends out to its patrons a valuable manual containing statistics of the various forms of industry and of financial, mercantile and commercial enterprise. It makes a handsome duodecimo of 200 pages, and with its full index provides for the desk of the merchant, manufacturer and writer an invaluable collection of statistical information.

It is my privilege to be a herald of good news. The miracle of the prophet has become a nineteenth-century fact, for, behold! the mountain comes to Mahomet. To drop the parable, the biggest encyclopædia comes to take its place on our library shelves at a fabulously cheap price. How we have longed for it, but could not pay for it out of inconveniently lean pocket-books! How we have tried the "sour grapes" philosophy, and called it a transatlantic work that no Yankee needs, and all the while knew this to be the very reason why we ought to have it. We knew it to be the ripe fruit of all the encyclopædias, and also the generous fountain from which have come the lesser rills of the various compilations on which we have been forced to depend. Moreover, we knew that if once on our shelves, it stood for a thousand ordinary volumes of history, literature, science, art, philosophy, etc., and would make us independently rich in ancient and modern lore. In short, there were thousands of reasons for it; but, alas! all these were overborne by the irresistible logic of the inexorable impecuniosity already mentioned. Am I not the herald of good news when I can bid the brainy poor rejoice, and announce that this most desirable of all the encyclopædias is brought to the limited means of all callings and professions?

Allen & Co., of New York, can safely claim a "surprise in the book world" when they announce a reprint of the ENCYCLOPÆDIA BRITANNICA (ninth edition) at less than *one-third* the original issue. Don't stop just here, and tilt up your nose and say, "I wouldn't give a fig for an abridged edition." No more would your humble servant, unless the fig were one of the prophet's "naughty" ones. Smooth down that olfactory member, for this is a "complete reprint of all the texts, maps and plates of the original edition." The only difference I can see, is some reduction in the size of pages; and this to me is an advantage. My eyesight is somewhat impaired, but I find the print sufficiently large and clear for easy use. The decrease in the weight of the volumes thus secured is a considerable gain in ease of handling for reference, and makes them more desirable for packing and moving.

I will not insult the intelligence of my readers by undertaking to prove that this is incomparably the best of the encyclopædias, for I doubt not they know it better than I do; but I am quite sure some of them will thank me for calling attention to this wonderfully cheap edition. The volumes of the work in my possession each cost me $8; and for all the uses I have for them I should prefer them like the edition now offered by Allen & Co., which cost but $2.50 each. When I take down a volume I say, "Nice book, but you cost me $5.50 too much." I am sure many will thank me for showing them what a fortune they have saved by waiting, and will see the golden opportunity has come. They can now put an end to their longings, and make themselves intellectually rich by subscribing for this issue. All I ask is that when, in after years, they chuckle over their good fortune, they thank "this unworthy dust" for the breadth of wisdom displayed in this notice.

J. O. KNOWLES.

Periodicals and Pamphlets.

The *Library Magazine* for July comes with its twenty-six selections from foreign periodicals and its seventeen short articles of current thought, all for $1 a year. Published by John B. Alden, 393 Pearl St., New York.

"The Rise of Universities," by S. S. Laurie, LL. D. Published by J. Fitzgerald, 24 E. 4th St., New York. Price, post-free, 30 cents. Every educator, and all who take an interest in the history of education, will find this work to contain a great amount of information of practical importance. That nearly all of the great universities of Europe should have arisen in the deepest darkness of the Middle Ages, is in itself a phenomenon worthy of serious study.

The *American Magazine* for August has an excellent paper entitled "Along the Caribbean," giving an interesting account of Venezuela, with portrait of President Blanco and many illustrations. Edgar Fawcett's story — "Olivia Delaplaine" — is continued. An instructive paper on "A Few English Wayside Birds," is contributed by Theo. H. Mead. This number has an interesting biographical paper, with portraits of the "Supreme Court." A valuable paper is "A New Era in Education." This number has the usual departments, pulpit, household and portfolio, well filled. R. T. Bush & Co.: 130-132 Pearl St., New York.

The American edition of the *Quiver* for August is among the first of the monthly periodicals that reaches us. It opens with a good article from Rev. W. Burnet, sketching the progress of "The Gospel in Paris," with illustrations. The other contributions are: "By the Waters of Babylon" — a good story; "Small Beginnings;" "Scripture Lessons;" "The Way to Paradise;" "How God Preserved the Bible;" "My Brother Basil" — a continued story; "Divining Rods, Ancient and Modern;" "The Mount of Precipitation;" "What a Day Brought Forth;" and "Short Arrows." Cassell & Co.: 739-741 Broadway, New York.

The illustrations of the August issue of the *Magazine of Art* are specially attractive. The second paper upon "Current Art" has six engravings, and "Farnley Hall" as many more. "Portraits of Great and Little Masters" gives six faces of artists, well known and unfamiliar. The other papers are: "Art Patrons;" "Here is to Your Health," with photogravure; "Queen Mary at Fotheringay;" "The Salon," with four illustrations; "Random Reminiscences of a Special Artist;" "Australian Coast Scenery;" Chronicle of Art; and American Art Notes. Cassell & Co.: New York, 739-741 Broadway.

Dr. B. T. Tanner issues the July number of the *A. M. E. Church Review*, in good form. It has for its frontispiece the portrait of Mrs. Sara K. Fidler — an intelligent and well-educated lady, a graduate of Oberlin, whose death was a great loss to her church and to society. There are fourteen contributions in this number, besides the extended editorial miscellany. The articles are able, practical, and upon subjects of present interest.

The midsummer *Century* is a most delightful companion for a cool retreat, opening with "Among the Wild Flowers," where, doubtless, many of its readers find themselves, and all of them wish they were. John Burroughs outdoes himself in this brilliantly illustrated paper. "Sister Todhunter's Heart" is a charming new short story, fresh and original. Stockton's "Hundredth Man" has not yet come to light in the humorous tangle of story which is really enjoyable reading. We can vouch for the correctness of the mule bucking and kicking pictures in "Animal Locomotion in the Muybridge Photographs" — a very interesting article; the baseball-throwing and batting pictures alone ought to sell a large edition, judging from the popular craze over the "national game." "The Lincoln-Douglas Debates" in the life of Lincoln cover a most interesting period, and are very fully treated with pen and portraits. "The Potential Energy of Food" is made clear by a diagram, and the discussion of the values of food is very instructive. "Crooked John" and a couple of poems bring us to another out-door paper, "The Sportsman's Music," with birds and bird-notes in profusion. Rev. Dr. Buckley discusses "Christian Science and Mind Cure," in his usual clear and able manner. "An Incident in the Life of John Adams," told by George Bancroft, accompanies a splendidly engraved portrait of the second President, and shows us how a single life, still vigorous, connects us directly with one of the fathers of the Republic. A fine portrait of Oliver Ellsworth belongs to the same paper. Gen. O. O. Howard describes "The Struggle for Atlanta," and Gen. Sherman his "March to the Sea." The editorial pages are well filled, and the whole number is one of unusual excellence.

In *Popular Science* for July David A. Wells begins the arduous task of discussing "The Economic Disturbances since 1873." Prof. Farlow shows "The Task of American Botanists" in their future investigations. "Variations in Human Stature" is a curious paper on an interesting subject, with two illustrations of relative heights. S. F. Weed sketches the history and prospects of "The Panama Canal." I. Kinley has a readable paper on "The North American Lakes." "Lawsuit or Legacy" reveals some rascally tricks of life insurance companies, resorted to to defraud widows and heirs of their just rights under the policies granted to the dead loved ones. It appears that in the famous Col. Dwight case one of the companies paid *ten times* the amount of the claim contesting it, thus spending the money of other policy holders in defeating the legal and just claim of Mrs. Dwight. "Among the Thousand Islands" is a reprint from *Longman's Magazine* for May of an interesting paper by Grant Allen. "Human Brain-weights," by J. Simms, and "Earthquakes," by G. H. Darwin, are technical papers. Prof. A. D. White, in "New Chapters in the Warfare of Science," discusses meteorology." An admirable article on "Mental Differences of Men and Women," deserves wide and careful reading. "Modern Over-education" discusses a practical topic. "Isaac Lea" is the subject of the portrait and biographical sketch. The editorial pages are interesting.

Lippincott's for July opens with a 78-page novelette, "At Anchor," by Miss Julia Magruder, author of "Across a Chasm." Lucy C. Lillie has a chatty paper on "The Mistress of the White House." "The Unpopular Kitchen" is a wordy but idealess paper, without a single practical hint. "Social Life at the University of Virginia" continues the prize essays on the subject of college life. "West Point, the Army, and the Militia," is rather an uninviting topic, but perhaps of interest to military people. Amélie Rives has a quaint story, "The Farrier Lass o' Piping Pebworth." Occasionally *Lippincott's* comes out with something brilliant, but the average is not high, and with so much that is better, its *raison d'etre* is a mystery, as there cannot be much money in it.

The Sunday School.

THIRD QUARTER. LESSON VI.

Sunday, Aug. 7.

Matt. 4: 17-25.

BY REV. W. O. HOLWAY, U. S. N.

JESUS IN GALILEE.

I. Preliminary.

1. GOLDEN TEXT: *"The people which sat in darkness saw great light"* (Matt. 4: 16).

2. DATE: A. D. 28, spring and summer.

3. PLACE: Galilee, and the vicinity of the Sea of Galilee.

4. PARALLEL NARRATIVES: Mark 1: 14, 39; Luke 4: 31 to 5: 11.

5. CONNECTION: In the year or more of interval between this lesson and the last occurred the first miracle at Cana of Galilee; our Lord's first Passover at Jerusalem, His cleansing of the temple and discourse with Nicodemus; His return to Galilee in December, *via* Samaria, where He talked with the woman at the well and subsequently healed the son of the Capernaum nobleman; His second Passover, on which occasion He healed the impotent man at the pool of Bethesda; His return to Galilee, the tidings of John the Baptist's imprisonment, His own rejection at Nazareth, and His choice of Capernaum as a place of abode.

HOME READINGS.

Monday. Jesus in Galilee, Matt. 4: 17-25.
Tuesday. Jesus at the Jordan, John 1: 35-51.
Wednesday. Jesus at Cana, John 2: 1-11.
Thursday. Jesus in Jerusalem, John 2: 13-25.
Friday. Jesus at Sychar, John 4: 3-26.
Saturday. Jesus at Nazareth, Luke 4: 16-31.
Sunday. Jesus at Capernaum, Luke 4: 33-44.

II. Introductory.

The voice of the herald preacher had been stilled. The wilderness and the fords of the Jordan were no longer thronged with eager penitents from village and city. John was shut up in Machærus; but the word of the Lord was not bound. The "kingdom of heaven" was preached by the King himself, who in the guise of a humble peasant, walked through the populous Galilean towns, calling upon the people to repent and believe. And He did not long walk alone. On the shore of the Sea of Galilee He found, one morning, two tired fishermen, whose night toil had been unrewarded. He had met them before; and when therefore He bade them (to follow Luke's account) go out once more and cast their nets, Peter at once complied: "At thy word, I will let down the net." His obedience was rewarded with a haul so large that the net was endangered. Zebedee and his sons were invited to come and help secure the catch. The boats were filled; and Peter, overcome at once by the supernatural power and purity of Jesus, flung himself at His feet, saying, "Depart from me, for I am a sinful man, O Lord." His moment of abasement was chosen for his call to a higher and not dissimilar vocation. Peter and his partners were informed that henceforth they would catch men. From this moment their occupation as fishermen came to an end, and their work as fishers of men began. They turned their backs—Peter and Andrew, James and John—upon their nets and boats, and the glittering spoil of that memorable morning—forsook their earthly all—and thenceforward shared the fortunes, and drank in the teachings, and followed the footsteps, of their blessed Lord.

In the three closing verses the Evangelist gives a summary of the fruitful and exhausting Galilean ministry of our Lord, and of the fame that followed it. It was in this region of populous activity and spiritual desolation that some of His mightiest works were wrought. The days were filled with toil for the souls and bodies of the multitudes that thronged His steps. The demands upon His sympathy and aid were incessant. From every quarter the diseased and afflicted were hurried by eager friends into His presence, so that His days were passed, seemingly, in a lazar-house, hushing the cries of demoniacs, restoring to vigor the paralytic and the maimed, removing the film from darkened eyes, laying His healing hand on leprous flesh, and curing, on the instant and perfectly, every malady brought before Him.

III. Expository.

17. From that time — from the time of His settlement in Capernaum and the silencing of the voice of the Baptist. **Jesus began to preach**—that is, in Galilee to which Matthew's view is confined. Our Lord had discoursed in Judæa and in Samaria, and quite recently in Nazareth, but these utterances were occasional or incidental. Now that John can no longer preach, Jesus takes up the message. **Repent.** — The word signifies a change of mind or heart. Be sorry for sin and renounce it; enter upon a new life. **Kingdom of heaven is at hand** — the kingdom into which those enter who are born anew from on high; the kingdom of God's dear children, who are submissive to His will. This spiritual kingdom was about to be established in their midst, and repentance was an indispensable condition for entrance into it.

Of the usual method of our Lord's synagogue preaching, Luke 4: 17-21 gives us a representative example. To read the prophetic lesson for the day, to make that His text, to proclaim the necessity of repentance and the good news of forgiveness following on repentance, to bear His witness to those who heard Him that "the kingdom of heaven" was not in the far-off future, but nigh at hand, in the midst of them — this, we must believe, was, at this time as ever, the substance of His teaching (Plumptre).

18. **Walking by the sea of Galilee** — the well-known lake, formed by the waters of the Jordan, from twelve to fourteen miles long by half as many broad, and 653 feet below the level of the Mediterranean. It was well stocked with fish in ancient times. Capernaum was on its northwestern shore. Simon — contracted form of Simeon, a Hebrew word meaning "hearing." **Called Peter.** —Jesus had so named him at their first meeting (John 1: 42). **Andrew** — a Greek name meaning "manly." Andrew and Peter had their home in Bethsaida. Andrew had been a disciple of the Baptist, and had been one of the first to follow Jesus. He brought his brother Peter to Christ. **Casting a net.** — They had returned to their avocation as fishermen after becoming Jesus' disciples, but were ready to obey His call when He should be ready to have them leave their occupation and devote themselves entirely to His teachings and service.

19. **He saith unto them.** — Luke (chap. 5) gives an account of the miraculous draught of fishes which preceded this call. **Follow me** (R. V., "Come ye after me") — a call which summoned them to renounce their business and all self-direction in their lives, and to share the company and fortunes of one whom they believed to be the Messiah, but whose conception of that office differed radically from their own. **I will make you fishers of men.** — They were still to be fishers, but in a different sea, and with a different net. He had shown them what He could do in the miracle which had just filled their boat with struggling fish; under His training they would be enabled to catch men for God. Says Farrar: "Those who had been 'taken alive' in the deadly snare of the devil (2 Tim. 2: 26) should thenceforth be gathered in the net of life."

Our Lord uses human agents; even He did not labor alone. Let no one assume to be independent of others in any good work. We have here the germ of the parable of the net (Matt. 13: 47). Christ and His disciples are the fishers, the souls of men the fishes, the evil world the sea, the Gospel the net, the eternal life the shore. In the oldest Christian hymn extant (by Clement of Alexandria) Christ is addressed as:

> "Fisher of men, the blest,
> Out of the world's unrest,
> Out of sin's troubled sea,
> Taking us, Lord, to Thee."
>
> (Schaff.)

20. **Straightway**—without delay; without hesitation even. They were captivated by the authority and supernatural power of their new Master. **Left their nets.** — Left them and the wonderful catch of fish; abandoned their employment and their gains instantly, without foreboding thought of the future, without giving heed to a suggestion of delay. They did not ask to be allowed, first, to bury a father or bid farewell to those in the house (Luke 9: 57-62). **Followed Him** — both literally and spiritually. We can do the latter — drink in His words, endure crosses, conform to His example, etc.

21. **James** (Greek for Hebrew "Jacob") — son of Zebedee and Salome, known as "the Greater," or "Elder," to distinguish him from another James ("the less"), who was a kinsman of our Lord, and wrote the Epistle of James. James is always mentioned in connection with his brother John, and was the first martyr among the Twelve, being beheaded by order of king Herod Agrippa, A. D. 44 (Acts 12: 2). **Zebedee** — not mentioned among the disciples; supposed to have been a man of wealth and position; his wife Salome, a sister of Mary, the mother of Jesus (John 19: 25), and a disciple. John ("grace of the Lord") — the beloved disciple, apostle, and evangelist; the writer of the Gospel and Epistles which bear his name, and also of Revelation; after the destruction of Jerusalem, the superintendent of the churches of Asia Minor from Ephesus, the new centre; banished to Patmos, A. D. 95, and died shortly after. **Ship** — R. V., "boat." **Mending their nets** — broken by the extraordinary catch of fish.

22. **Left their father** — not to work alone, for he had hired servants; "a proof that Zebedee did not follow his craft in a petty way, and that he was probably not without means" (Meyer).

The lesson, more plainly taught elsewhere, is: Renounce every human tie, if necessary, to follow Christ. Yet human ties are not severed by following Christ. The brothers remained brethren in the Lord, and these four companions in fishing were joined most closely as "fishers of men" (Schaff).

23. **Jesus went about** — unlike John the Baptist, who stayed in one place, waiting for the people to come to him. **All Galilee** — a densely-populated district, containing from two to three millions of people, and more open to spiritual teaching than Judæa, which was dominated by Pharisaism. **Synagogues.** — Services were held in these, not merely on the Sabbath, but also on the second and fifth days of the week. Here, too, children were taught, justice administered, and instruction given in theology. The synagogue had its origin, probably, during the captivity, and was continued and multiplied after the return, as affording a convenient local centre for worship and the reading of the law. Every community had its synagogue. In the large cities they were very numerous — nearly five hundred being counted in Jerusalem alone. **Preaching the gospel of the kingdom** — heralding the glad tidings of its near approach, and calling upon all to prepare for it. Neither St. John nor St. Luke uses the word "gospel," but it is a favorite term with St. Paul. **Healing all manner of sickness, etc.** — thus confirming his preaching by the evidence of miracles. Says Plumptre: "St. Matthew's first mention of our Lord's miracles cannot be read without interest. It will be seen that they are referred to, not directly as evidence of supernatural mission, but almost, so to speak, as the natural accompaniments of His work; signs, not of power only or chiefly, but of the love, tenderness, pity, which were the true marks or "notes" of the kingdom of heaven. Restoration to outward health was at once the pledge that the Son of Man had not come to destroy men's lives, but to save them."

For a graphic description of a day's work, see Mark 1: 21-35. To this period of his ministry are thought to belong the casting out the devil in the synagogue (Mark 1: 21-28; Luke 4: 31-37), the healing of Peter's mother-in-law and others (Matt. 8: 14-17), the healing of the leper (Matt. 8: 2-4), and of the paralytic (9: 2-8). The fuller accounts of these cures thus given show plainly that they were miraculous. Though Jesus sometimes used some of the simple remedies of His day, and though some of the diseases, such as lunacy in its milder forms, hysteria, and some cases of paralysis, can be relieved, if not cured, by a strong influence acting upon the system through the mind and brain, yet this is not true of the diseases which Christ for the most part treated, such as malarious fever (Matt. 8: 14-17), chronic paralysis (Luke 13: 11-17), congenital epilepsy (Matt. 17: 14-21), long-continued ophthalmia (Matt. 9: 27-30), or leprousy (Matt. 8: 1-4); see also Matt. 8: 5-13; 9: 18, 19, 23-26; Luke 7 : 1-16; John 4: 46-54; 17: 12-19). No natural causes can possibly explain these manifestations of Christ's power (Abbott).

24. **His fame** (R. V., "the report of him") **went throughout all Syria** — to the north and east of Galilee, into the undefined Roman province that was called Syria. In its widest extent that province probably included Palestine, and all the country east of the Mediterranean; but, popularly speaking, Syria was the region north of Galilee. **Taken with** (R. V., "holden with") **divers diseases and torments.** — They were too numerous to specify in detail. "Torments" probably included sicknesses that tortured the body with agonizing pains. **Possessed with devils.**—Says Dr. G. F. Maclear: "The possession of the human soul by spiritual powers or beings is distinguished from ordinary diseases here, and also by St. Luke, who, as a physician, is exact in his description of the various forms of disease. The distinguishing feature of such demoniacal possession may be described as the phenomenon of double consciousness. The occult spiritual power becomes, as it were, a second self, ruling and checking the better self." **Lunatick** (R. V., "epileptic"). — Demoniacs, therefore, are not to be confounded with epileptics. The madness or convulsions of the latter were anciently thought to be connected with the changes of the moon; and there are modern medical authorities which support the same view. The only case of lunatic-healing recorded in detail is that of chap. 17: 14-21, and the parallel passages. **Those that had the palsy** (R. V., "the palsied")—those bereft of voluntary muscular control in one or more members of the body; owing to some nervous defect or injury.

25. **Great multitudes** — irresistibly drawn by the power and benignity of the new Teacher, and the "gracious words which proceeded out of His mouth." **From Decapolis** — a district named from "ten cities," east and southeast of the Sea of Galilee. **From beyond Jordan** — Peræa.

The ten cities from which the region took its name are given by Pliny — though with the reservation that the list was given differently by others — as Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana. Of these Gadara (chap. 8: 28; Mark 5: 1; Luke 8: 26), and in some MSS. of the first-named passage, Gerasa, are the only two that occur in the Gospels. Damascus is prominent in the Acts, but the statement of Josephus that Scythopolis was the largest of the ten towns, makes it almost certain that he did not include Damascus in the list (Plumptre).

IV. Illustrative.

1. REPENTANCE.

A theological student once called on Archibald Alexander in great distress of mind, doubting whether he had been converted. The old doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said, "My young brother, you know what repentance is — what faith in Christ is. You think you once repented and once believed. Now don't fight your doubts; go all over it again. Repent *now;* believe in Christ *now;* that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room, and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

2. THE POWER OF CHRIST TO HEAL.

Before many a Popish shrine on the Continent one sees exhibited a great variety of crutches, together with wax models of arms, legs, and other limbs. These are supposed to represent the cures wrought by devotion at that altar; the memorials of the healing power of the saint. Poor miserable superstition, all of it, and yet what a reminder to the believer in Jesus as to his duty and his privilege! Having pleaded at the feet of Jesus, we have found salvation; have we remembered to record this wonder of His hand? If we hung up memorials of all His matchless grace, what crutches and bandages, and trophies of every sort, should we pile together! Temper subdued, pride humbled, unbelief slain, sin cast down, sloth ashamed, carelessness rebuked. The cross has healed all manner of diseases, and its honors should be proclamed with every rising and setting sun (Spurgeon).

RELIGIOUS SUMMARY.

GENERAL METHODIST.

—— Simpson College of Iowa, has conferred the degree of D. D. on Rev. B. H. Badley, of our India mission.

—— The *Indian Witness* says that Rev. J. H. Messmore is translating Bishop Hurst's "Church History" into Hindustanee.

—— The time of the meeting of the Central German Conference at Cincinnati has been changed from Sept. 15 to Sept. 14.

—— Rev. J. D. Phelps, principal of Genesee Wesleyan Seminary, is supplying the pulpit of the Madison Avenue M. E. Church, New York city, during the pastor's vacation.

—— Dickinson College has conferred the degree of LL. D. on Rev. O. H. Tiffany, D. D., of Philadelphia.

—— Rev. C. R. Thoburn, recently returned from India, will not be able to take any active part in missionary meetings for some time, his physicians having forbidden all public speaking on his part.

—— Dr. D. H. Wheeler, president of Allegheny College, left New York last week for Europe. He will spend six or eight weeks with friends in Zurich, Switzerland.

—— Rev. John D. Blackwell, D. D., of the Methodist Episcopal Church, South, died, June 26, aged 63. He was a member of the Centennial Conference, and read an essay on "Methodism in 1884 and its Outlook."

—— Miss Kate M. Alling, daughter of Rev. J. H. Alling of Rock River Conference, who graduated in the classical course in the Northwestern University recently, is the only lady that ever took honors in Greek in that institution.

—— Rev. C. M. Stuart, assistant editor of the *Northwestern Christian Advocate*, has received the degree of A. M., *ad eundem*, from the Northwestern University.

—— At the St. Louis Preachers' Meeting recently, Rev. T. H. Hagerty presented, with an appropriate speech, a fine crayon portrait of Bishop Bowman to the members, and it is placed over the chair of the president. The portrait is the work of Mr. Hagerty.

—— Rev. John Jasper, who says "De sun do move," celebrated his seventy-fifth birthday anniversary, July 4. He has been married three times, and has been preaching regularly for more than forty-seven years.

—— The *Northwestern* says: "Hon. H. S. Bundy of Ohio, a well-known Methodist and a member of the General Conference of 1880, was one of the victims of the Fidelity bank rascality in Cincinnati. Seeing his ruin, he called his men together, paid them every dollar he owed them, and then told them, with tears in his eyes, that his business would have to pass into the hands of a receiver."

—— The degree of LL. D. was conferred upon Rev. J. H. Bayliss, D. D., editor of the *Western Christian Advocate*, by Albion College, Mich., at the late Commencement.

—— Rev. D. C. Challis writes from Loftcha, Bulgaria, June 17: "I expect to start with my family for America about July 10. After leaving New York, our first stop will be Norwood. We shall try to be present at the missionary union at the Thousand Islands. The meagre supply of workers makes it difficult to supply my place, but I trust we shall be able to arrange all satisfactorily. We hold the annual meeting before my departure."

—— "Good-Tidings Day" was first observed two years ago on recommendation of the boards of managers of the Sunday-School Union and of the Tract Society. The name, suggested by the beautiful little periodical which these two societies have for years been circulating in the South, is specially appropriate to the work of these societies—the bringing of good tidings to the people. This year it is proposed to observe it again, at the usual time, namely, on the third Sunday in October— the day of prayer for Sunday-schools throughout the world. Let all our pastors who have not yet taken up their collections for these societies make a note of this day, Sunday, October 16. A suitable service will be prepared to aid in the observance of the day. When ready, announcements will be made in the church papers and by circulars.

—— Children's Day was celebrated at the Trinity Methodist Episcopal Church, City of Mexico, Mexico, June 26. What is now called the English Graded school (formerly Mrs. Blake's) has entered into new quarters in Calle Buena Vista. Miss Combs, the newly appointed principal, is well spoken of.

MISCELLANEOUS.

—— The Society of Christian Endeavor, only six years old, now numbers 100,000 members.

—— Rev. F. W. Gunsaulus has been installed pastor of Plymouth Congregational Church, Chicago.

—— The minister of a church in Somerset County, Maine, it is said, has his sermons printed and sends a copy to each member who is absent.

—— The First Church, Springfield, has given Rev. Michael Burnham a horse and carriage with furnishings.

—— Dr. James Freeman Clarke's people are taking steps to find for him a pastoral colleague.

—— The Lutheran Board of Education has decided that the Western Lutheran College is to be located in the city of Atchison, Kansas.

—— The Cumberland Presbyterians now have 2,546 churches, and a membership of nearly 150,000, and the publication house at Nashville is credited with a clear profit of $8,189 the past year.

—— The Salvation Army in New York recently celebrated with great demonstration the seventh anniversary of their arrival in this country.

—— Nineteen million of the sixty million people in this land are members of churches.

FOREIGN.

—— The religious sects in England and Wales now number 230.

—— A few years ago a society to promote atheism was announced in Paris. Now we hear of a "League Against Atheism," by French philosophers.

—— There are 198 days of fasting or abstinence in the Russian Church year, and they are kept as a rule by the working class. The Advent Fast is kept very strictly.

—— The bazaar on behalf of Rev. W. McAll's valuable mission to workmen in Paris has realized 30,000 francs.

—— The last living lineal descendant of Martin Luther is said to be Mrs. Ida Werner, whose mother was in possession of Catharine von Bora's wedding ring.

—— A site of fifty acres has been taken for the Gordon Memorial Boys' Home in London. A building is to be erected which will accommodate 160 boys, and the cost of maintaining the establishment will, it is estimated, be $20,000 a year.

—— Mrs. Stevenson, widow of the late Dr. Fleming Stevenson, has, on behalf of herself, her children and her relatives, presented to the Assembly's College, Belfast, Dr. Stevenson's library, consisting of 6,000 volumes.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

JULY 26, 1887.

APPLES — Russets, $3.50 @ 4.00 ℔ bbl.
BARLEY — 72 @ 80c. ℔ bush.
BEANS — Medium, $1.70 @ 1.75; Pea, $1.80 @ 1.95; Yellow Eyes, 1.45 @ 1.55 ℔ bush.
BEEF — Mess, $8.00 @ 8.50; Extra Mess, 8.50 @ 9.00; Extra Plate, 8.50 @ 9.00 ℔ bbl.
BUNCH BEETS — 3c. ℔ bunch.
BUNCH ONIONS — $2.50 ℔ 100.
BEETS — 50c. ℔ bush.
BUTTER — 17 @ 21c. ℔ lb.
BUNCH CARROTS — 3c. ℔ bunch.
CABBAGES — Native, $7.00 @ — ℔ 100.
CHEESE — 8 @ 9 1-2c. ℔ lb.
COFFEE — Java, 19 @ 21; Maracaibo, 14 @ 15; Mocha, 21 @ 23; Rio, 13 @ 16c. ℔ lb.
CORN — 51 1-2 @ 53c. ℔ bush.
CORNMEAL — $3.00 @ — ℔ bbl.
DATES — 5 @ 6c. ℔ lb.
DRIED APPLES — 5 @ 16c. ℔ lb.
EGGS — 16 @ 17c. ℔ doz.
FIGS — 7 @ 20c. ℔ lb.
FLORIDA SQUASH — $1.50 ℔ bbl.
FLOUR — Superfine, $2.75 @ 3.25; extras, 3.15 @ 4.00; bakers', 4.00 @ 4.50; Michigan stone, 4.00 @ 4.40 ℔ bbl.
GREEN CORN — 20c. ℔ doz.
GREEN PEAS — $2.00 ℔ bush.
HAMS — 12 @ 12 1-2c. ℔ lb.
HAY — $18.00 @ 18.50 ℔ ton.
LAMB — 12 @ 13c. ℔ lb.
LARD — 8c. ℔ lb.
LETTUCE — $1.50 ℔ box.
LEMONS — $2.00 @ 6.00 ℔ box.
MAPLE SUGAR — 9 @ 10c. ℔ lb
MAPLE SYRUP — 90c. ℔ gal.
MOLASSES — Barbadoes, 27 @ —; New Orleans, 42 @ 52; Porto Rico, 21 @ 42c. ℔ gal.
NATIVE CUCUMBERS — 2 @ 3c. each.
OATMEAL — $5.10 @ 5.90 ℔ bbl.
OATS — 42 1-2 @ 44c. ℔ bush.
ORANGES — $6.00 @ 7.50 ℔ box.
PEANUTS — 3 @ 5c. ℔ lb.
PEAS — $1.15 @ 1.25 ℔ bush.
PORK — $15.00 @ 17.50 ℔ bbl.
POTATOES — New, $2.25 @ 2.50 ℔ bbl.
POULTRY—Chickens, choice, 25 @ 30c.; Fowls, 14 @ 16; Geese and Ducks, 10 @ 12c.; choice fresh-killed young Turkeys, 30 @ 35c. ℔ lb.
RAISINS — Loose Muscatels, $2.00 @ 2.10; London Layers, $2.15 @ 2.25 ℔ box
RICE — 3 @ 6c. ℔ lb.
RYE — 65 @ 70c. ℔ bush.
RYE FLOUR — $3.25 ℔ bbl.
SAUSAGES — 9 @ 10c. ℔ lb.
SEEDS — Clover, 9 @ 9 1-4c. ℔ lb; Timothy, $2.50 @ 2.60 ℔ bush; Red Top, $1.90 @ 2.10 ℔ 50-lb sack.
SPANISH ONIONS — $2.00 @ — ℔ large crate.
SPICES — Cassia, 5 1-2 @ 8c.; Cloves, 25 1-2 @ 27c.; Ginger Root, 4 1-2 @ 5c.; Mace, 50 a 55c.; Nutmegs, 52 @ 54c.; Singapore Pepper, 14 1-2 @ 17c.; Pimento, 4 1-2 @ 5c. ℔ lb.
SPINACH — 25c. ℔ bush.
RASPBERRIES — 10 @ 14c. ℔ qt.
STRAW — Oat, $8.00 @ 9.00; Rye, 14.50 ℔ ton.
SUGAR — Crushed, 6 1-8; powdered, 6 3-8c.; granulated, 6c. ℔ lb.
TEA — Greens, 18 @ 55; Japans, 16 @ 35; Oolongs, 18 @ 60c. ℔ lb.
TURNIPS — Bunch, 4c.
WATERMELONS — $1.50 @ 2.00 ℔ bbl.

REMARKS. — The leading features of the Butter market are about the same as last reported; reports from the country indicate that buyers are more cautious in their operations, and no further advance is expected, as the copious rains all over the country will increase the supply of Butter, and no calculations can now be made on any scarcity; the stock in this market, however, is not large enough to cause any uneasiness, and unless receipts should be unusually heavy this month, prices may be maintained. Choice Eggs meet with a ready sale at outside quotations, but lots not strictly fresh are draggy. Poultry is still coming forward slowly, and fine stock sells at full figures. Beans are still moving quietly, with prices only fairly steady. Seed is quiet, with no change in prices. Our market is well supplied with new Potatoes, native Green Corn native Tomatoes, etc., and prices rule low.

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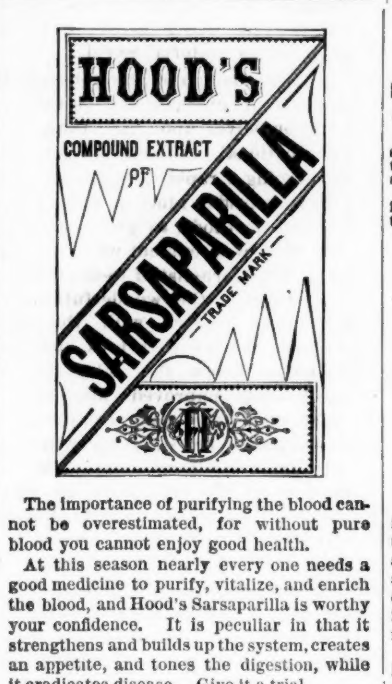
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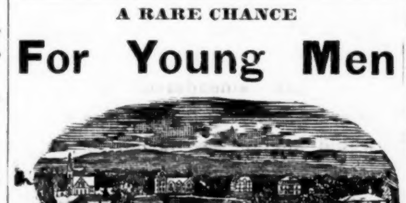
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CONTENTS.

Original Articles.
EDITORIAL. Among Our Magazines. — All Things Yours (poem). — On the Land.—Holiness and Missions. — Pittsburgh Conference Letter 233
Statesmanship in the Church. — New York Letter. — Canada Letter. — Notes from Brooklyn. OUR BOOK TABLE. Periodicals and Pamphlets 234
The Sunday-school.
Religious Summary.— Reading Notices, etc. — Boston Market. — Advertisements . . 235
Editorial.
The Accumulating Testimony. — Get on and Ride. PERSONAL AND MISCELLANEOUS. EDITORIAL COMMENT. THE CONFERENCES 236
The Conferences.
CHURCH REGISTER. Business Notices. — Marriages.— Advertisements . . . 237
The Family.
Speaking to the Heart. [Editorial.] A Happy Day.— Cairo and the Egyptians. — Midway, etc. (poem).— A Thousand Generations, etc. — The Mother. OUR GIRLS. THE LITTLE FOLKS. Visited by Bears. — Selected Articles.— Mission Notes . . 238
Obituaries.
FARM AND GARDEN. Here and There. — Our Newest Methodist School, etc. . . 239
The Week.
Church News. — Correspondence. — Church Register.— Advertisements . . . 240

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Zion's Herald.

WEDNESDAY, JULY 27, 1887.

THE ACCUMULATING TESTIMONY.

We are constantly assured by those who are not friendly to prohibitory legislation, that it is impossible to execute law without the sympathy and support of the people; but these same critics esteem those to be fanatics who are earnestly and persistently seeking to arouse and educate public sentiment for the support of law. It is no rash and impulsive passion that is now urging forward the radical temperance measures in our New England States. It is a conviction of their necessity and righteousness, strengthened by careful study and the painful experience of over a century of trial. One would think, sometimes, that the reviewers and critics of the reform supposed its friends to be a body of hot-headed young men, who had greatly inflamed themselves by passionate addresses, who held to exaggerated notions as to the evils of intemperance, and were expecting to accomplish in a day what, if ever effected, could only be the result of years of moral development and training.

The keenest and broadest intellects of the last century have given thoughtful and careful consideration to this towering evil and its causes and cure. Leading physicians and physiologists have borne their unqualified testimonies as to the character of all alcoholic drinks and the inevitable result of their use even in moderate quantities. The annual statements of magistrates and the keepers of prisons, poor-houses and hospitals, have simply offered cumulative evidence of the same character. We inherit the struggles and agonies, and the wisdom, of many generations. We stand at the close of scores of experiments, all proving failures except the last — total abstinence for the people, and prohibition and retribution for all who, in the face of a century of appalling facts and the clearest testimony of science, continue to trade in the ruin of the bodies and souls of their fellowmen.

Of course, men that have the means and the appetites, and no conscientious scruples, are greatly irritated at the obstacles thrown in the way of their gratification. Because a few poor wretches ruin themselves and murder their wives and children, it seems to them no adequate occasion for depriving them of their indulgences. They are quite sure the city communities will not stand such limitations. Country towns may close their drinking places, but the cities never will, they affirm. If open bars are closed, means, they are quite confident, will be discovered to supply the thirsty with their indispensable stimulants. They believe it would ruin any business community to render it impossible, or even very difficult, to obtain the accustomed glass of a weaker or stronger alcoholic drink.

We have had the testimony of an unprejudiced and intelligent witness in the city of Atlanta, Ga., as to the generally successful execution of the prohibitory law in that community, and also as to the enhanced prosperity in every department of business resulting from it. We have, besides, had the testimony of individual residents, ministers and laymen, and of visitors in the State of Kansas, to the same effect. Now we have the calm, well-considered judgment of Gov. Martin of that State, supported by an abundance of unquestionable statistics. To be sure, Kansas has no city like New York or Boston, but the habits of her people had become as desperately demoralized by drink as the populations of these great municipalities. To the question of the general execution of the law in that State, Gov. Martin says: —

"The small majority that voted for the amendment was re-enforced first by those law-respecting citizens who are always willing to subordinate their personal opinions to the majesty of law, and seconded by an equally large number who, observing the practical results following the abolition of saloons in different cities and towns, became convinced that Kansas would be a more prosperous, happier, and in all respects a better community of people, if it had not an open saloon within its borders."

This feeling has grown and become so strengthened, the Governor says, that to-day he believes that "out of 300,000 voters, not more than 75,000 would, if they could, invite back and reinstate the saloon."

So far from the closing of the saloon retarding the development and prosperity of the State, Gov. Martin shows, by an astonishing array of official figures, that, in the period since the prohibitory law was inaugurated, the State has made an unprecedented advance in every department of business, education and morals. The population has increased from 996,096 to 1,650,000. Its railway facilities have doubled; its aggregate of personal property has leaped up from $160,891,689 to $300,000,000; its school-houses from 5,315 to 8,500; its churches from 2,514 to 3,500. The population of its large towns has rapidly increased, and the area of its crops has been immensely enlarged, while the State taxation has been greatly reduced *per capita*. Seventeen new counties have been organized in the western portion of the State. What is peculiarly significant is the fact that, in the instance of several of the cities and towns that had been torpid and without advance in population or valuation before, since the abolition of the saloon, the Governor says, "from that day to the present their growth and prosperity have equaled, and in some instances surpassed, that of other places with equal natural advantages." Thus Gov. Martin sums up, in his letter written in answer to an inquiry in reference to the results of the radical temperance legislation in the State: —

"The facts of the census confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral and intellectual development, of growth in counties, cities and towns ever witnessed on the American continent has been illustrated in Kansas during the six years since the temperance amendment to our constitution was adopted, and especially during the past two years, the period of its most energetic and complete enforcement."

What testimony could be more satisfactory or convincing? It is for this result we are laboring in Massachusetts. Fully as large a proportion of our citizens, we believe, are in favor of trying the experiment of peremptorily closing the saloon, as voted the amendment in Kansas. We are sure the law-abiding citizens would aid in the execution of the statute, even if all at first were not entirely convinced of its expediency; and we are confident that the results would be as favorable and benign in their influence as in our sister State at the northeast, and in the more distant western commonwealth, whose moral strength has been so largely derived from New England blood and nerve. We cannot believe that our citizens throughout the State, during the coming fall, will fail to have this paramount issue in mind in the election of senators and representatives to the next Legislature. There should be no doubt on this point. No hesitating response should for a moment be accepted. A clean record and a positive position as to prohibition should be required, and no vote of a temperance citizen should be given to an undecided or uncommitted candidate.

GET ON AND RIDE.

Telephone lines are in practical use for business between Boston, New York and Philadelphia, and the system will speedily be made more complete. A company has recently been incorporated under the laws of West Virginia for manufacturing an instrument to record human speech, thus promising to consign to oblivion the most expert stenographer. Within a few days a resident of Springfield, Mass., has made public an invention for the aeration of burning petroleum by which steam boilers can be heated at a great economy over coal as fuel. Petroleum is being introduced into locomotive and marine engines, and now promises to be the fuel of the immediate future. All along the line of human activity, busy brains are constantly attacking the problem of diminishing the amount of labor which must be given for a certain result. Defeat is certain for many an inventor, but the successes are so numerous, the prizes are so great, and the enthusiasm of the workers is so inspiring, that defeat is forgotten. The race is like a swarm of locusts in its onward march. Though water or fire destroy the advance guard by myriads, yet those behind are as eager to press forward as if not a comrade had fallen. So it will be as far as imagination can pierce the future. Though every step of its progress be marked with blood, though human life and suffering be held as cheap as the air we breathe, yet the impulse of the race to push on will not be checked, nor will the rate of its progress be diminished. Momentum will be gained by victories achieved, even as has been the case hitherto, and, however great be the sacrifices, the triumphs will be greater and the race will continue to press on in its conquest of the material world.

It is the fashion of the times, in our worship of our material advance, to pride ourselves upon it. Class spirit and national enthusiasm are both undergoing a rapid development. The merchant prides himself upon present business methods, so greatly improved over what was current when he was a boy. The journalist of to-day contrasts with pleasure the wonderful work of the latest presses with the slower methods of his earlier days, and enjoys the consciousness that telegraph, telephone and improved appliances at every turn have made comparison of the means of news-getting with those of years ago almost impossible. The masters of the transportation service show a constantly diminishing freight rate from West to East. So it is all around the circle of occupations, and as to our national enlargement we see the once uninhabited West filling up. Frontier States become thickly settled. The centre of population moves constantly westward, and the savage is put under bonds to keep the peace with civilization. It makes us proud, and we demand credit for what we have done and expect to do.

But in the real, true view of the case this self-worship is sadly out of place. It is essentially acting a lie, because it puts the instrument for the cause. It ignores great truth in its wonder at a little one, even though that comparatively little one be large for the human mind to apprehend. It pleases our vanity, and it appeals to that weakness which is in the character of every man — the weakness of pride in one's fancied ability to do great things. Every honest man knows that this is so. He knows that our self-glorification in our progress has one inherent element of falsehood, an element that is degrading to every man who tolerates it, and that is blinding to the moral sense of the nation as a whole. Every honest man who looks at man as he is, who recognizes the elements of his progress, sees clearly that the reason for boasting is gone, and that, even in our pride, there is reason for much self-reproach that we do so little, and for but little self-praise that we have done anything. It needs only to look at the immeasurable loss from liquor-drinking, at the idleness and unthrift of many who will not work, at the half-hearted work of many who measure their service to their employers by the time consumed rather than by the things done, at the economic follies and troubles of the day in which men are flying in the face of the laws upon which the earth was made and upon which human society rests — it needs only a look at these things to see how great our faults are. When we come to sum up our virtues, the only credit we can claim is that we have partially improved the means which have been put into our hands for our happiness and comfort.

The thought here presented runs along the plane of the physical only. Those with eyes to see and hearts to understand, can carry it to a higher and nobler application. But men think in material terms, and they see in the form of material illustrations truths which they would not otherwise apprehend.

The only credit that any man, or class, or nation can have in the field of industry, or invention, or social progress, is for a purpose to use well the powers that are given. The only conditions of progress are that man must discover and obey the laws in and around him. Modern invention is the finding of the powers of the material world. They are all in the substances about us, stored up as they have been for untold ages. God has made them, subject to the condition of man's finding them. The force that puts a girdle around the earth in a twinkling was there ages ago waiting for man to turn it to his service. Old forces applied in new ways, and new forces revealing wonders hitherto unsuspected in the material universe, both reassert the same truth that man's progress lies in discovery and obedience. It is a universe of law in which he lives. Law, law, is at every turn. Halting and painful is his advance, blind are his steps when he follows not the behests of the physical law in every atom about him. Swift and pleasant is his progress, and clear is it as noonday, if he knows the law under which he acts, and willingly obeys it.

Further yet, strange as it appears, by obeying the laws of matter, man is its master. Perhaps it would be nearer the truth to say that, obeying the laws of God, man is master of a servant which is under those laws. What man wants in the physical world must be had under physical law. The more extended man's knowledge of that law, and the more thorough his conformity to it, the more rapid is his material progress, the speedier is his acquisition of wealth, the greater is the comfort of his home, the wider is the range of his enjoyment, the surer is his immunity from disease, the longer is his life. All things are put at the service of man provided he uses them under the law of God in them. They are his, for comfort, for service, for upbuilding in all that goes to make him stronger and better. A wonderful bounty has been given. Wealth untold is around him. It is as if the cars were ready to take him whithersoever he would, and it was only for him to get on and ride.

EDITORIAL COMMENT.

We have read, with a great deal of pleasure and much profit, a little tract, first written as an editorial by Rev. B. F. Crary, D. D., editor of the *California Christian Advocate*. Its theme is "Entire Sanctification." It is treated in a very clear and practical manner, and its positions are carefully fortified by a constant appeal to Scripture. His distinctions and definitions are satisfactorily drawn and made, and there is an earnestness and unction in the treatment of this important theme that makes it very impressive and effective. The blessed experience, so fully described and illustrated, is shown to be productive of corresponding fruits of holy service, and to have been realized in actual life in the instance of godly men and women. No Christian can read it without a hearty aspiration for the full fruition of the divine promises, and without a satisfactory apprehension of the way by which it is to be secured. The tract is published at the Methodist Book Depository, 1037 Market Street, San Francisco, and is sold, five for ten cents.

The State of Georgia pays over half the interest on the land scrip donated to the States by Congress for the benefit of instruction in agricultural and mechanical arts, amounting to $8,000 a year to the Atlanta University — an institution under the care of the American Missionary Society for the education of colored students. There is a State Board of Visitors appointed for an annual examination of the university. In its last report this Board calls attention to the fact that certain white children are also educated in the institution. These are the children of the white professors, with one additional pale face from without. This momentous fact greatly stirs the indignation of the official visitors, who denounce the course as wrong and perilous to the social civilization of the South. Gov. Gordon takes the matter up with great seriousness, and affirms that this movement of the university professors is an effort to break down the natural and social barriers to the common education of the different races, is "intrinsically wrong," and is "an improper use of the money appropriated by the State," although, in fact, this money is not the gift of the State, but a bestowment of the federal government. He declares that this form of co-education "tends to the deplorable result of amalgamation so destructive to both races," and that "the people of Georgia, in every form in which public opinion can be expressed, have declared their unalterable opposition" to it. In such a condition of things one would have supposed that the extremest measure that could be thought of would be simply the withholding of the annual appropriation of $8,000 — and this would have been disgraceful enough. But this would give no adequate expression to the horror of a Georgia legislature in view of such an appalling fact as was disclosed! Like Haman, who was not satisfied with the simple hanging of Mordecai, but wished to make a clean sweep of all the Jewish people in Shushan and the surrounding district, one Mr. Glenn introduced a bill, making it a felony for a teacher or professor in any school or university to permit a white child to enter and study in a school of colored children, or for a colored child to be trained in a school for white children, punishable with a fine not exceeding $1,000, or imprisonment not more than twelve months, or work on the chain-gang (the latter probably intended for colored teachers). It is stated as a well-understood probability that this bill will pass the present legislature, and that the governor will sign it. Indeed, a member told Dr. Thurkield, as he relates the incident in the *Western Christian Advocate*, that "the bill was bound to pass with a 'hurrah.'" We are more than interested to know what our excellent brethren, the editors of the official papers of the Church South, will say to this. If the accomplished professors of Atlanta University should continue, as we trust they will, to educate their own children in classes taught by themselves, in an institution established and chiefly supported by moneys contributed by Northern churches, will the Christianity of the South quietly look on without a protestation, and see these cultivated Christian men imprisoned or sent to the chain-gang? Can this be the close of the nineteenth century? What will our Dr. Rawlins, in his intense but sweet earnestness to secure a union of the churches, say to this? Has not the Methodist Church yet some serious work of self-sacrificing witnessing for the truth as it is in Jesus to do, before she merges herself into a communion holding such sentiments, or failing to denounce such barbarities? We know not how far such a law would embarrass our institutions in Georgia, but we are well convinced of this, if a young white minister should present himself to the faculty of Gammon Theological Seminary, he would be received, let the consequences be what they might; and we as heartily believe that our whole Northern Church would stand by them in their Christian resistance to such an unrighteous statute. We think this incident will go far to open the eyes of some good men at the North who have been specially tender as to the prejudices of the Southern brethren upon this question of caste.

Personal and Miscellaneous.

It is no longer a secret that an engagement of marriage has occurred between Prof. G. W. Palmer, of Harvard College, and the accomplished president of Wellesley College, Miss Alice E. Freeman. Nothing could be more proper as between the parties chiefly interested, and nothing could be more embarrassing to Wellesley. Miss Freeman, however, if her health is adequate, will remain at the head of the college during the coming year, or until the election of her successor. Her health has been somewhat affected by the great burden she has carried for a number of years.

We have been looking over the piles of old manuscripts in the pigeon-holes of our desk. Many of them are as interesting (or more so) as those that have gone into print. Some were simply "snowed over" by the fresh contributions pouring in, and may yet appear; some could not be published at the time sent, and lost their value as the weeks rolled on. There were many hundreds that went into the waste-basket, over which their writers sighed, or did something worse, long ago, and we breathed a plaintive *requiescat in pace*, as we consigned them to the paper mill. So they will appear again in another existence — possibly as a newspaper, or it may be a permanent book. Their writers have not lived in vain!

Let us say to all our Christian readers who are enjoying a summer vacation, let not the days pass without some useful or kindly act. Leave behind, wherever you tarry, some remembrance worthy of a disciple of the Lord Jesus.

The *Springfield Republican*, in an extra issued July 13, publishes a full report of the sermons, addresses, talks, lectures and public services connected with the late sessions of Mr. Moody's Bible school at Northfield. It also gives fine illustrations of the chief school buildings. These reports will extend more widely the influence for good of a very interesting and profitable series of services.

Rev. C. W. Millen, pastor of the Washington St. M. E. Church, Brooklyn, preached at the Lynn Common Church last Sabbath, supplying in the absence of Bro. Pickles. He goes up to his father's home in Littleton, N. H., for a short vacation.

Our London correspondent, Geo. John Stevenson, M. A., writes: —

"Bishop Harris has been having quite a good time of rest and enjoyment in London for four weeks, visiting some old cathedrals and abbeys in the English provinces, and some historical places of interest in London connected with Methodism. One whole day was devoted to places within and near the city. One day was given to the British Museum, in which some of the finest and most valuable MSS. in the world were examined. So numerous and so rich were they, the Bishop and his friend, Rev. Dr. W. H. Mills, of Yonkers, N. Y., were obliged to call a halt. Walking through the galleries, the Bishop met four ministers belonging to his Conferences, which seemed to him like being at home. Another day was spent in visiting the two churches at Marylebone, and the grave of Rev. Charles Wesley at one of them. An American artist took the Bishop's portrait standing beside the tomb, and he brought away a few leaves from the willow overhanging it. The Bishop has since gone to Scotland and Ireland. He is enjoying fine health. Rev. Prof. D. Dorchester, jr., of Boston University, was one of the friends Bishop Harris met in the British Museum, and joining the party of friends, spent some time in pleasant exchanges of courtesy. Professor Dorchester was shown the large collection of books in the British Museum Library he desires to study, and in a week or two he proposes to spend weeks or months in their examination. He and Mrs. Dorchester were well."

The Boston Young Men's Christian Association issues in print its thirty-sixth annual report — a very interesting document, showing the great breadth of evangelical and educational work compassed by the Association. The pamphlet gives, also, full reports of the very interesting addresses made at the anniversary in May last.

We have received a copy of the catalogue of the Maine Wesleyan Seminary and Female College for 1886–7. In its spring term it had 243 students; in the three terms for the year, 620. With a fine and healthful site, an excellent suite of academic buildings, with the best appointments and a large and accomplished faculty, where but near the head of our seminaries still stands old Kent's Hill?

We have received from Lucknow two copies of an octavo periodical published with ornamented covers, and quite inviting in their appearance; but alas! their titles and topics are alike unrevealed to us, as they are printed in Hindi. We rejoice, however, to see the Christian press speaking in all languages. It is Pentecost gradually removing the curse of Babel.

Thomas R. Knox & Co., New York, publish, in a small quarto, with white covers, a sharp and rough poetic travesty of Henry George's "Progress and Poverty," and his attack upon Rome, with the Roman Pontiff's response to it, entitled, "The Pope and the New Crusade."

The Methodist Publishing House, Lucknow, India, issues an interesting pamphlet giving a history of "Ten Years' Progress in the Centennial High School of Lucknow." Bishop Hurst bears the warmest testimony to the excellence of the work it is accomplishing, as does also Bishop Ninde, who was there last December. It greatly needs a more generous endowment.

How bitterly New England has been abused for its east winds! But last week, while the infants of Chicago were dying by hundreds, and scores of men all over the interior and western portion of the country were stricken down by the hot blasts, we were kindly favored by this same greatly abused east wind, and were able to pass our days comfortably and to sleep soundly nights. We shall transpose Horace Greeley's famous counsel and say: Dear friends, come East!

Dr. Stowe, our Methodist publisher in Chicago, has been visiting eastern friends and our cool mountain retreats. We met him on his way to catch a view of our successful Chautauqua at Framingham. The Doctor very proudly traces his New England knighthood back to the Pilgrims. That blood makes the highest style of Western men.

Dr. T. H. Pearne, in a very able and well-sustained address before the Cincinnati Methodist Preachers' Meeting, shows what ought to be and can be done with the Cincinnati Sunday saloon. This incisive and powerful discourse was calculated for the meridian of Ohio, but it answers equally well for the latitude of Massachusetts. It is full of stirring facts and statistics. The saloon is doomed!

The *Musical Herald*, which is edited and published at the Conservatory of Music, Franklin Square, Boston, is easily at the head of our popular musical periodicals in the country, and gives its readers, every month, a very attractive and instructive collection of papers upon the art, with interesting miscellany and fresh music.

The marriage of Prof. Edward G. Hincks, of Andover, to Miss Elizabeth Tyler Clark, of Newton Centre, daughter of C. P. Clark, esq., president of the New York & New Haven railroad, drew a great company to the old homestead of the family in the town of Kennebunkport. The marriage ceremony was gracefully conducted by Rev. Dr. Clark, of Harlem, N. Y., an uncle of the beautiful bride. There is no "progressive theology" in this act of the accomplished professor, but it is an orthodox step as old as Eden. To the happy and esteemed couple our warmest congratulations are proffered.

Mrs. Ellen M. H. Richards, president of the New England Helping Hand Society, makes an earnest appeal for aid in establishing a home for working girls. It is proposed to hold a fair in its behalf in Boston the coming fall, commencing Oct. 31. Fancy articles and substantial wares, farm produce and money, are sought from all portions of New England for this purpose. Communications from such as are willing to aid, can be addressed to Mrs. Eliza Trask Hill, Box 1871, Boston.

The Massachusetts Society for the Prevention of Cruelty to Animals has bound up very neatly a year's issues of its periodical — *Our Dumb Animals* — and is distributing it very widely in places where it will do the most good. Its attractive pictures will catch the eye, and its short, pathetic stories will touch the heart wherever it is taken up by a reader, young or old. The society has also issued, in ornamented covers, a bound pamphlet containing its illustrated and instructive leaflets and lessons.

For the benefit of the new English Hospital, Damrell & Upham issue a neat little quarto paper-covered tract, entitled "The Building Stone Gem," containing a great variety of choice and well-tried recipes of uncooked candy, cooked candy, ices, sherberts, and frostings. 25 cents.

The venerable father of Revs. John and George Mansfield, at the age of 90, died, in Natick, last Thursday, and was buried on Monday. He has been a faithful member of the M. E. Church for nearly fourscore years, having been converted when fourteen. He has always been ready for every good word and work, and for a large portion of the time an official member.

Rev. B. C. Borden, president of Sackville College, N. B., has been spending a few days in this vicinity. He preached on the Sabbath a very instructive and inspiring sermon for the Walnut St. M. E. Church, Chelsea, greatly to the enjoyment of its pastor and people.

Rev. Thomas Harrison has been engaged by the presiding elder to be present at the Framingham camp-meeting from to-day (Wednesday), to take charge of the evening meetings and the altar services.

Rev. Bro. Van Alstine, of the first M. E. Church, Hartford, Conn., spent the Sabbath in Brockton. This is his first visit to the vicinity of Boston. We are confident it will not be his last.

Don't forget that Friday is missionary day at Framingham. The whole day will be devoted to the great cause in its various departments.

The Conferences.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT.

Boston, Parkman St. — Sunday, July 17, was the seventeenth anniversary of the first sermon preached at Park St. hall, where the church was afterwards formed. At the close of the morning service, the pastor, Rev. F. J. Hale, received two on probation, five into full membership from probation, and four by letter. With the exception of a bill of $20 upon last year's expenses, the church is entirely free from debt up to the present day. A better financial state has not existed for years.

Boston.—Concert-Meister Emil Mahr, of Wiesbaden, has been engaged as teacher of violin, at the New England Conservatory of Music, Boston. Mr. Mahr belongs to the Joachim School of artists, and has a fine reputation abroad. He has spent the last six years in London, as soloist and teacher; has held the position of *chef* in Mr. Henschel's Orchestra there for the past year, and like positions in the Richter and Crystal Palace Orchestras. His coming to this country adds another to the galaxy of great artists in that institution, and will place the Violin School in the very front rank.

Winthrop Street, Boston Highlands. — Prof. S. F. Upham, D. D., in the absence of the pastor, Rev. John F. Clymer, preached with great power to his former people, on the 17th and 24th insts.

NORTH BOSTON DISTRICT.

Leominster. — The pastor, Rev. C. W. Wilder, writes: "The readers of the HERALD, and the members of the New England Conference in particular, will be pleased to learn that the debt on our church has met with another reduction by the amount of $500. Captain Leonard Burrage, a member of the Congregational church, North Leominster, and the oldest man in town, now in his ninety-first year, surprised the trustees last Saturday by presenting them with his check for the sum named above. An appropriate resolution of thanks was passed by the official board, and endorsed by the church and congregation yesterday (July 17). The outlook for the church has not been so hopeful for years. The seats were made free at the beginning of the Conference year; the congregation has largely increased, and new families are coming in almost every week. The social meetings, too, are increasing in numbers and interest, and we are confidently looking for spiritual and material prosperity this year."

LYNN DISTRICT.

Riverdale. — Rev. Geo. W. Coon preached in the M. E. church at Riverdale and took the Church Aid collection for the benefit of the Bay View church. A liberal collection of $40 was taken. Rev. T. C. Martin, pastor at Riverdale, preached last Sunday evening an excellent sermon on "Future Punishment," which is published in the *Gloucester Breeze*. It is needless to say it contains no encouragement to the new theology, but is orthodox according to Methodist standards.

Lafayette St., Salem. — Rev. Mr. Smallwood, the eloquent young colored orator of Wilbraham Academy, lectured, last Sunday evening, to an excellent congregation on temperance. His address gave great satisfaction. A collection was taken for his benefit, to assist him in completing his education at the Academy.

Lynn, Wyoma. — About two hundred friends gathered in the M. E. church at Marblehead last Tuesday evening, to witness the marriage of Rev. Frank Harris, pastor of the Wyoma M. E. church, and Miss Sarah E. Cragie. The ceremony was performed by Rev. Frank T. Pomeroy, of Everett, assisted by Rev. A. Sanderson.

SPRINGFIELD DISTRICT.

Northampton. — The Connecticut Valley Sunday-school and Chautauqua Assembly meets this week on the Northampton camp-ground, July 26, and continues until the 29th. Rev. G. H. Clarke is president of the board of directors, and Rev. Dr. A. E. Winship, superintendent of normal instruction. A fine list of lectures, addresses, and normal and musical services has been arranged, with many of our leading speakers to add to the interest of the occasion. G.

A CORRECTION.

MR. EDITOR: The statement in last week's HERALD in regard to the Stanton Avenue church being dedicated, is incorrect. The church will not be dedicated, with my consent, while there is a debt upon it. I have had sufficient experience in raising church debts to keep me from ever placing that burden upon my successors. Again, if the trustees will not accept a building from the contractor with a lien upon it, they ought not to offer it to the Lord with a mortgage upon it.

The financial statement was not quite correct. The building and land cost $9,000. Previous to last Sunday, $4,500 had been subscribed. Last Sunday $1,800 more were raised, leaving $2,700 yet to be provided for. This sum I expect to raise before next Conference.

T. CORWIN WATKINS.

N. E. SOUTHERN CONFERENCE.

NEW BEDFORD DISTRICT.

At the *First Church, Fall River*, Rev. A. McCord, pastor, every department of church work is progressing finely. The finances are in a most encouraging condition. The spiritual interest is excellent. More than thirty have sought the Lord, sixteen have joined on probation, and six by letter, since Conference. Large congregations listen to the sermons, and the Sunday evening meetings are very fully attended. The church is much encouraged, and is working with the pastor, who believes in and preaches a full, free and present salvation.

Four persons have recently joined the church at *Bourne*. The pastor, Rev. J. G. Gammons, is cheered in seeing an increase in the congregation and Sunday-school. The graduating exercises of the high school were held in this church, June 30, and were very interesting, the audience filling the house to overflowing. Bro. Gammons' daughter graduated a few weeks since at the high school in Fall River, and received one of the Bond prizes of honor for excellence in elocution.

The churches at East Falmouth and West Falmouth are undergoing repairs. At *East Falmouth* the roof of the church will be reshingled, the interior will be renewed, and the property improved in other ways. This charge is supplied by Rev. B. Palmer.

Rev. A. C. Bell is having his usual success at *West Falmouth*, and is giving much attention to both the temporal and spiritual affairs of the church.

Rev. W. W. Hall has been well received at *Chilmark* and *Cuttyhunk*. The people are outspoken in their pleasure at the appointment. The remoteness of Cuttyhunk, together with the fact of the watery element that intervenes, compels the pastor to devote most of his time and services to Chilmark.

At *Cottage City*, Rev. J. F. Cooper has entered upon the last year of his term of service in a very hopeful manner, and it is confidently expected that the third year will be the best of all in this successful pastorate.

Rev. Geo. E. Brightman is working with his might at *Nantucket*. The people are inspired with a good degree of hope, and are showing some earnestness in the accomplishment of the work to which they are called. We believe, also, that they are looking forward with high anticipation of a good time in the great gathering of the preachers of the New Bedford District, who will hold their autumnal meeting with this church, Oct. 10, 11 and 12.

The *Vineyard Haven* charge, under the pastorate of Rev. Geo. A. Grant, is beginning the year with much promise of success. More will be heard from this church later.

At the *Bank Street Church*, better known as *St. Paul's, Fall River*, the pastor, Rev. H. D. Kimball, is encouraging the people to greater activity in the Christian life. A few weeks since, a lawn party was given by this church on the extensive grounds of Bro. E. Tucker on the Stafford Road. The occasion was a very pleasant one, and the financial results satisfactory.

Rev. R. Clark occupies the southern Methodist outpost, the *Brayton Church*, in this city, where he is busily at work among his people. Like many other charges on the district, a parsonage is one of the needs of this church.

At the extreme north, Rev. E. G. Babcock holds the pastorate of the *North Church*. Bro. Babcock is doing a good work here, and is more than holding the fort — is making some aggressive movements.

Quarry Street is located on the east side of the city, where, under the leadership of Rev. Geo. M. Hamlen, the skirmishing is said to be very lively just now. About thirty souls have sought the Lord in this church since Conference, and the congregations have greatly increased. There is also a great interest in, and a greatly increased attendance upon, the prayer-meetings and class-meetings. Their recent lawn party netted between $80 and $90. A baptism of courage and of the Holy Ghost has done this people much good.

The *Park Church* is a lively, growing institution, and the pastor, Rev. M. S. Kaufman, is evidently in favor with God and men. Here, also, they work to save souls. Rev. John Livesey occupied the pulpit in the absence of the pastor, July 17.

Bro. Fred L. Rounds, a student of the Greenwich Academy, preached in the *Allen St. Church, New Bedford*, July 10, and made a good impression upon his hearers.

Rev. D. A. Jordan, president of the Martha's Vineyard Camp-meeting Association, is arranging for a grand spiritual feast at the coming camp-meeting. Among the many are the following: Rev. Drs. S. F. Upham, J. M. King, L. T. Townsend, D. A. Whedon, M. J. Talbot, and Bishop Mallalieu. Two Canadian evangelists will hold revival services each evening of the week preceding the camp-meeting. X. Y. Z.

NORWICH DISTRICT.

Willimantic Camp-ground. — A dozen or more families are already on the ground.

The Manchester society is erecting a new house, 22x48, two stories, with eleven sleeping-rooms upstairs. Pastor Kellogg is looking after the details of the work.

The Norwich North society intends to build this summer.

Dr. E. F. Smith will have a general oversight of affairs.

Mrs. Adams, of Groton, has built a cottage and moved into it.

The camp-meeting comes this year the same week as the National Guard encampment at Niantic. This will somewhat affect the attendance.

G.

PROVIDENCE DISTRICT.

The average attendance at *Trinity* Church Sunday-school, *Providence* (C. L. Goodell, pastor), should have been given as 600, and not 500 as published in the HERALD of July 13. The smallest attendance during the last quarter was over five hundred.

The police of *Providence* made 37 seizures of liquors recently. These were ordered destroyed by the court. There were 12 barrels, 10 kegs, 6 pails, 39 bottles, 1 jug of beer; 1 barrel, 10 jugs, 10 bottles, 3 pitchers of whiskey; 2 kegs, 2 quarts, 65 bottles of lager; 2 bottles of wine; 3 barrels, 1 jug, 8 quarts of ale; 3 bottles, 3 jugs of rum; 1 demijohn of gin. Seizures have also been made in *Pawtucket* and *Newport*.

Rev. C. H. Payne, D. D., LL. D., president of Ohio Wesleyan University, preached a very able sermon from 2 Kings 6: 16-17, in the Methodist Church, *Wickford*, Sunday, July 17.

Arrangements have been made to hold a grove-meeting in *Middletown*, to begin Monday evening, Aug. 29, and close Friday evening, Sept 2. Rev. D. A. Jordan, presiding elder of the district, is expected to have charge of the services.

Twenty-two more saloons were raided in *Providence*, Wednesday, July 20, and a large quantity of liquors of different kinds was seized. In the meantime the daily papers crack their silly jokes at these efforts to enforce the law.

S.

MAINE CONFERENCE.

PORTLAND DISTRICT.

Berwick is prospering under the care and leadership of Bro. S. Hooper, who is winning favor in the sight of the people, winning increased congregations, and winning souls for God.

Chebeague and *Long Island.*— Both islands of beauty at this time of year, and becoming more and more popular summer resorts, they are also centres of Methodistic piety, and afford good opportunity for Methodistic zeal and effort. The societies here are growing, and Bro. Freeman is encouraged by some turning to the Lord.

Chestnut St., *Portland*, is enjoying the fervor, activity and urbanity of its new pastor, Rev. N. T. Whitaker, and he is enjoying the sympathy, generosity and hearty co-operation of the church. He finds a field well prepared by the earnest endeavors of his predecessor, for his culturing care and watchfulness. His organization of the young people into bands for Christian effort will doubtless effect good for them in keeping their piety alive, and good for others in winning them to a belief in, and love of, the truth.

Congress St. still flourishes. The Tinker there is proving himself a master workman — one that needeth not to be ashamed; not only dividing the word of truth, but so dividing it as to give each his portion of meat in due season. The society is growing in grace as well as in numbers, and especially in that of liberality, which the returns of last Conference abundantly prove.

Pine St. considers itself favored in obtaining Rev. E. S. Stackpole for its pastor. His work begun on new lines and novel methods, partakes somewhat of a tentative character. Objecting from conscientious scruples to the old plan of pew taxation, he believes in trusting the Lord and the generosity and conscientiousness of the people. Hence all funds necessary for the payment of all expenses are to come by voluntary contribution. Collections are taken every Sabbath. Twenty-five dollars are appropriated to meet all claims but the preacher's salary; the balance he takes as his, and is willing to abide the results. Having successfully tried the plan on a previous charge, his faith is strong. The tide of religious feeling and interest is rising, and a gracious outpouring of the Spirit is prayed for, believed for, and expected.

Island Church.—Upon this church the work of a mighty struggle is every year more and more coming. This island, once the centre of social order and religious quiet, in which the peace of the Sabbath was undisturbed by thronging multitudes of pleasure-seekers, is now beset from early dawn to late eve by men, women and children from the city seeking recreation by breaking the Sabbath. The reflex influence on the dwellers of the island is injurious. The tone of piety is lowering as regard for the Sabbath is declining. And notwithstanding all the zeal of the pastor and the prayers and activity of the few who are faithful, the outlook at the present is such as to awaken concern in the heart of the godly in the place and of others concerned.

Maryland Ridge is faint, yet pursuing. Owing to the indisposition of the pastor, Bro. A. Cook, on the one side, to the recent destruction of the parsonage by fire on the other, to the fewness of members on the third, and the paucity of means on the fourth, this charge represents a hollow square, each side of which is so weak that the old guard of worldliness or the cuirassiers of unbelief might apparently break through and destroy it at any time. Yet they wonderfully hold together, and remind one of the words of Soult to Napoleon at Waterloo, when he said, "I have them, these English." Soult replied, "I know these English; they will die on the ground on which they stand before they lose it." This little band are determined not to give up. While weak here, on the outskirts of this charge at *North Berwick* a flourishing class is formed, and there is prospect in the near future of the organization of a society.

Ogunquit is this year served by the indefatigable H. T. Lund, who is hopeful of success somewhat commensurate with that which attended his labors last year, which we hope will be granted him.

Kennebunkport.—The quarterly meeting here indicated good financial prospects and a good degree of religious interest. The Sunday morning love-feast was marked by the unusual fact that every one present took part in it. The pastor, Bro. W. E. Morse, though suffering from nervous debility, still attends to his work. We hope his recovery may be speedy and permanent.

Cape Porpoise has for its pastor a lively, energetic man, who will carry the battle to the gate, and cause the foes of Christ to tremble; and if his former work is any criterion by which to judge, we may expect to hear good tidings from the Cape this year. Though his health is somewhat impaired, his energy is unabated, and we trust that the pure, salubrious air of the place will so reinvigorate him as to enable him to attend to his duties with ease as well as profit to himself and others.

Kennebunk Depot reports a flourishing Sabbath-school — having doubled during the year, and laid out during the quarter $40 for new library books and expenses — and a flourishing condition of finances. By adopting the plan of weekly contributions, the pastor's salary so far this year has been more than met. A general class held after the communion of each monthly first Sabbath afternoon is attended by about nine-tenths of the whole resident membership of the church, and is greatly prized by the old and infirm members especially. Brother Wetherbee is much encouraged, and the people are much blessed.

Kennebunk is feeling the effect at the present of summer vacation and slackness of work in the mills. The meetings, however, are well attended and spiritual, and Bro. Parsons has begun his third year's pastorate full of faith and good works. Kennebunk remembered the "father of the Maine Conference," as a local paper styled our venerable and beloved brother, Rev. D. B. Randall, as also did South Berwick, Lewiston and Congress St., generously at his birthday gathering on the 18th inst. The total receipts were very gratifying, and the occasion one of much pleasure to all present.

W. S. J.

A pleasant event occurred at *Old Orchard* last Monday, in the celebration of the 80th birthday of Rev. D. B. Randall. The day opened with a forbidding rain, but, notwithstanding, a good number of the ministers and friends of Brother and Sister Randall came together and spread their tables in the chapel of the Old Orchard Church, and sat down to a bountiful dinner prepared by the ladies under the direction of Mrs. C. J. Clark. After the dinner, Presiding Elder Jones gathered together the freewill offerings of the people, and in a very appropriate speech, rehearsing the marvelous changes which have occurred during the sixty years of Bro. Randall's ministry, and the important part he had taken in the same, presented the honored veteran of eighty years with a purse of $125. The response was as appropriate and touching as the words of Bro. Jones. Addresses were also made by Hon. Mr. Shaw, of Portland, and Revs. Le Lacheur and Tinker, in which they vied with each other in doing honor to one of our fathers of the Conference. Bro. Chas. Munger led in prayer, and Dr. Clark pronounced the benediction. The drizzling rain could not dampen the good cheer of the occasion. We would all be glad to be present when the dear old man reaches his one hundredth anniversary. He was remembered by many of his old parishioners.

Rev. D. R. Ford, of *Wayne*, baptized twelve persons last Sabbath.

Rev. L. H. Bean and family, of *Farmington*, are spending the summer at Old Orchard on the camp-ground.

The Methodist society at *Waterville* has purchased a parsonage, and Bro. Crawford is comfortably and pleasantly domiciled. No place like home.

Rev. S. T. Record, of *Lisbon*, baptized thirteen last Sabbath — seven at Lisbon, and six at Lisbon Falls. Seven were received into the church in the evening.

Rev. H. B. Mitchell baptized two at *Old Orchard* last Sabbath week, and is to baptize others next Sabbath.

The Salvation Army opened fire at *Old Orchard* on Wednesday evening last with a strong corps of workers. Marshal Booth and his wife will add much to the strength and influence of the meeting. Major Lampton, who has charge of the New England Army, has the direction of the forces, and has them well in hand. The Army is gradually dropping off some of the extravagances of their beginning, and conforming more to the tastes of the people. Whether this will be helpful or prejudicial to their progress, time will tell. When they become another church like the other churches, another eccentric may be called in the field. Eccentric forces have their place in God's methods of saving the world.

L.

The East Livermore Camp-meeting Association held their annual meeting at the boarding-house, on the grounds, June 21, and elected the following officers: Dr. A. G. French, president; S. J. Burgess, vice-president; A. D. Cole, secretary; N. W. Brown, treasurer; C. W. Brown, assistant treasurer; S. J. Burgess, auditor; Messrs. C. W. Brown, S. J. Burgess, and J. A. Wing, directors. It was decided to have the camp-meeting begin Monday, Aug. 29, and close Saturday, Sept. 3.

A. D. COLE, Sec.

A Card of Thanks.—To the friends who were present at the gathering on the 18th inst., on the occasion of my 80th birthday; and to those who would have been present but for the storm in the morning; and to those who could not be present, but sent their kind greetings by letter, I tender my hearty thanks for your respect, sympathy and love; as also for the substantial tokens of your esteem, presented personally and in the kind letters received from those who could not be present. This gathering was entirely gratuitous, and without any consultation with me. I have no merit to call forth such attention from my friends, and it is, therefore, the more highly prized by me. Much credit is due the presiding elders, Brothers Jones, Clark and Adams, who kindly acted as a committee to carry out the suggestion; as also to the kind friends at Old Orchard, who so generously aided in making the occasion a very pleasant one. May the riches of grace in Christ Jesus rest upon you all, now and evermore!

D. B. RANDALL.

Old Orchard, July 22.

AUGUSTA DISTRICT MINISTERIAL ASSOCIATION.

This Association held its summer session at *Livermore Falls*, June 27-29. An excellent programme had been arranged by the committee, which, however, was but in part carried out because of the absence of so many of the brethren. By substitutions in place of some of the absentees, and the essays and discussions of those who were present, together with the devotional services of the meeting, a very interesting and profitable time was enjoyed. In the absence of Bro. Chase, who was appointed to preach on Monday evening, Bro. Holt, of Fairfield, gave us a plain, practical sermon that did good to all, from Mark 12: 30.

On Tuesday evening the programme provided for a Sunday-school platform meeting, to be addressed by Revs. G. R. Palmer and E. M. Smith; but as these brethren were absent, we did not give up the meeting, as we feared might have to be done, but held it, and listened to a most excellent address on practical Sabbath-school work, by Bro. J. M. Frost, of Skowhegan, after a brief, stirring introductory address by our presiding elder, Rev. C. J. Clark. At the close of this meeting, the pastor, Bro. Charles Bisbee, gave us a very agreeable surprise by inviting us into the vestry, where we partook of ice-cream prepared by himself and good wife.

Essays were read by Bros. Andrews, Trafton, Parlin, Hamilton, Stone, Jones and Ford, all of which gave evidence of careful preparation. That of Dr. Stone upon "Infant Baptism" the Association requested him to send to ZION'S HERALD to be published. An address of welcome to our presiding elder was sent by Bro. Bean, of Farmington, and read by Bro. Andrews. Words "grave and gay" of additional welcome were given by Bro. Holt. Bro. Clark responded warmly.

The October session of the Association was voted to be held at Madison, with Bro. Parlin.

T. F. JONES, Sec.

EAST MAINE CONFERENCE.

HOULTON DISTRICT.

The Aroostook Valley camp-meeting began June 30 and closed July 3. Each service was a season of power and of the glory of God. At nearly every service some started to seek God, and at the close of the Sunday service a large number bowed at the altar as seekers of Christ. Very earnest and faithful work was done by these ministers present — Rev. J. W. Day, presiding elder of Houlton District, Revs. C. A. Leverton, L. B. Withee, Mark H. Sipprelle, F. W. Brooks, S. M. Small and Rev. G. R. Palmer. The membership were not behind the ministers in their zeal for God. Although the attendance did not exceed that of some former years, the work for God accomplished this year has seldom been surpassed.

J. M. HOWES, Sec.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.

This association met at *Union* Common M. E. Chapel, June 27-29. A very interesting, profitable and spiritual session was held. Monday evening, Rev. C. A. Maine, of Rockport, discoursed from Eph. 5: 32, concerning Christ and the church.

A very interesting social service on Tuesday opened at 8.30 A. M. At 9 A. M., Rev. C. A. Plumer, presiding elder of the district, took the chair, and called the Association to order. Eighteen preachers were present during the meeting. J. H. Bennett was elected secretary. The following papers were read and discussed: Rev. S. Bickmore read a paper on "Visiting the Sick." Rev. L. L. Hanscom read one on "Methods with Young People." In the discussion of this theme the laymen and sisters were invited to have a part in discussion. It was quite thoroughly treated, and some of us, at least, may understand better how to approach and interest the young.

Bros. Besse and Biram read papers on temperance — "Methods of Strength and Weakness" — which brought out an animated discussion. Rockland District Ministerial Association can be depended upon in respect to prohibition every time and everywhere. It is strongly desired that prohibition be a part of the national constitution.

A petition for the better observance of the first day of the week was presented and signed by the Association, that Sunday travel and such business might be suppressed.

Bros. Gahan and Ogier read papers on "The Closet and Study," advocating that the closet and study should be intimately related in order to prepare the man of God for the largest results in the pulpit and pastoral work. "Unconscious Regeneration — Is it Possible?" was presented by Bro. J. H. Beale, and remarks upon the same were made by quite a number of the brethren. Bro. W. F. Chase read a paper on "Funeral Services — How Conducted?" The theme was carefully and delicately treated. It would be difficult to adhere to any rigid rules on such occasions, but rather adapt one's self to circumstances, etc.; although it was judged best to avoid long sermons. Appropriate Scripture reading and prayer are oftentimes all that are necessary; but always consult the wishes of the near friends of the deceased respecting the services. Bros. Payson and Bennett presented papers on "Duty of Preacher to his Presiding Elder, and *Vice Versa*." Bro. Payson's paper was well written, and evidently showed us that presiding elders and preachers had duties that belonged to each other. Bro. Baker read a paper on the "Observance of the Sabbath." It was urged that this question be agitated and preached more among our people, as it is one that involves the nation's safety. May God help us to do all we can to stay Sabbath desecration!

Tuesday afternoon Rev. J. Dana Payson, of Camden, preached a very interesting sermon from 1 Cor. 15: 58, on "Practical Christian Workers — Work and Reward."

At 7 P. M., Rev. E. S. Gahan, of Friendship, gave a pleasing and effective sermon on John 14: 6: "The way, the truth, and the life."

Wednesday afternoon, Rev. W. W. Ogier, of Round Pond, preached from Matt. 5: 17, on the whole Bible as indestructible. It was very logically and ably presented.

The Association extended a vote of thanks to the good people of Union for the provision made for entertainment and for our kindly welcome to their homes. The next session is to be held in Washington in October. Let all the brethren who have charges on the district arise and go, and do not fail to bring a well-written essay with you on the topic that will be assigned you by the committee on programme, who are, W. F. Chase, W. W. Ogier, and O. Tyler, who will not fail to see that you are all provided for.

J. H. BENNETT.

NEW HAMPSHIRE CONFERENCE.

DOVER DISTRICT.

Bro. McNally held meetings during the terribly hot week, and found that God was willing to work even then. Two were hopefully converted. On the following Sabbath evening a camp-meeting prayer-meeting was held, and another soul was converted.

The church at *Wolfboro Junction* is getting along finely. It is hoped to be able to hold services in it by the second visit of the presiding elder, August 29. The church will be a gem when completed. On the first Sabbath of July, four were baptized and five received into the church. Interest seems to be increasing. The Children's Day services were held the last Sabbath of June, when the Sunday-school gave its first concert since its organization. All were pleased. The pastor was happily surprised on taking possession of his new home, by the coming of a company of his parishioners, who brought with them pounds of groceries, and money was found in the "mouth of one of the bags."

The Pleasant Street Church, *Salem Depot*, having made extensive repairs on their church edifice, re-dedicated it, Wednesday afternoon and evening, July 6. The floral decorations near the pulpit were beautiful. The afternoon services consisted of Scripture reading by Rev. Wm. Ramsden of Derry, prayer by Elder Dunning, hymn by Rev. Mr. Colburn of the Congregational church at the Centre, and sermon by Rev. J. M. Durrell of Lawrence, which was a masterly production; the theme being, "The point of contact between God and man." The singing by a quartet of the members of the choir was excellent. In the evening there was a large attendance. Rev. Mr. Ramsden of Derry offered prayer. The Scripture reading was by Revs. McGregor of Methuen and Nelson of the Centre. Prof. Buell, of Boston University, preached a very instructive and profitable sermon. After the sermon the trustees turned over the property to the church and society, Rev. R. Dearborn being their spokesman. The presiding elder accepted the same in the name and behalf of the church. The church has been frescoed, and new seats of the latest style put in, the money raised and paid, and the society starts on a new career of usefulness, the pastor, Rev. E. L. House, being assisted and encouraged in his work.

CONCORD DISTRICT.

A very interesting lawn party was held a few evenings ago at the St. James parsonage, *Manchester*. A large number were present, and passed a pleasant evening.

A very sad accident occurred to a student of the Conference Seminary at *Tilton*, of which the following are the particulars: —

"Moses W. Hill, a waiter at the Twin Mountain House, Sunday afternoon left the house of his uncle, C. R. Leavitt, to go out walking, and less than an hour elapsed when cries of distress were heard in Jenness' pasture, a short distance from the Twin Mountain House. People hastened to the scene, and found him in a terrible condition. He had attempted to climb an immense bowlder near by, called Split Rock. He had ascended its almost perpendicular side about fifteen feet when he took hold of a projecting spur to raise himself higher. The spur gave way and precipitated Hill to the rough ground below. The falling rock weighed three hundred pounds and was pointed. It struck the young man in the abdomen and crushed his bowels in, the sharp corner of rock going completely

[Continued on Page 8.]

Money Letters from July 16 to 23.

O Armstrong, D C Andrews, S D Brown, W Brayton, J B Clark, E J Collett, A Canoll, W B Crooker, Mrs. Geo. Craven, A B Enright, J W Fulton, H Fairfield, H Flanders, A H Holway, S Huntington, S R Herrick, H Hewitt, S G Holden, I L Lowe, L Page, G H Perkins, M C Pendexter, C C Parker, E A Thomas, S M Williams, J Warren, E B Wheeler, M A Wheeler, L White.

IMPORTANT.

When visiting New York City, save Baggage Express and Carriage Hire, and stop at the Grand Union Hotel opposite the Grand Central Depot.

600 Handsomely Furnished Rooms at $1 and upwards per day. European plan. Elevators, and all modern Conveniences.

Restaurants supplied with the best. Horse cars, stages and elevated railroads to all depots. You can live better for less money at the Grand Union Hotel than any other first-class hotel in the city.

Marriages.

[*Marriage notices over a month old not inserted.*]

BURRILL — COLBURN — In Rockport, Mass., July 12, by Rev. John H. Mansfield, Webster R. Burrill and Mary E. Codman, both of North Woburn.

LOCKE — GORDON — At the residence of the bride's parents in Landaff, N. H., by Rev. J. P. Frye, George R. Locke, of Tilton, N. H., and Fanny S. Gordon.

REYNOLDS—THOMSON — At "Riverside Farm," Landgrove, Vt., at the residence of the bride's parents, July 6, by Rev. R. Morgan, P. E. of the Springfield District (Vermont Conference), assisted by Rev. F. W. Lewis Rev. Elmer E. Reynolds, of Ludlow, Vt., and Ada B. Thomson, of Landgrove.

LAFRANCE — ALBEE — In Ripton, Vt., by Rev. S. W. Bidwell, July 20, John H. Lafrance and Emma E. Albee, both of R.

PRESTON — MILLER — In Wesley, Me., July 14, by Rev. T. S. Ross, Daniel W. Preston, of Pembroke, and Abbie A. Miller, of W.

Business Notices.

READ the last column on the third page *Every Week* for announcements of the latest publications of the Methodist Book Concern.

A peculiarity of Hood's Sarsaparilla is that while it purifies the blood, it imparts new vigor to every function of the body.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25c. bottle.

WILLIMANTIC CAMP-MEETING. — The president of the association, Presiding Elder Edson, has been indefatigable and successful in his efforts to secure talented speakers from abroad for the coming camp-meeting at Willimantic, held Aug. 22 to 30. Dr. Reed of New Haven, Dr. Upham, of Drew Seminary, F. D. Blakeslee, the principal of East Greenwich Seminary, D. A. Jordan, the presiding elder of Providence district, and Henry Tuckley of Providence, all have consented to be present and aid the meeting.

The railroad facilities are in advance of any previous year. Camp Station will be a flag station on the Providence division, N. Y. and N. E. R. R. The limited express will also stop from Aug. 22 to 30. This train leaves Providence 3.30 p. m., and Willimantic (returning) 6.45 p. m. The latter will take way passengers to stations between Camp Station and Plainfield. The New London Northern will on notice stop the 7.55 and 10.05 a. m. trains from New London and 2.05 p. m. train from Palmer, August 1 to 20, after which all trains will stop. Camp-meeting tickets will be sold on all the railroads from Aug. 15, and return tickets on N. Y. and N. E. will be furnished to persons who have paid full fare one way, so that the cost will amount to excursion rates.

In order to procure passes, all ministers on the N. Y. and N. E. and New London Northern railroads must send in their names and stations at once to the secretary, Rev. Chas. A. Stenhouse, Thompsonville, Conn. Passes are good only in the State of Connecticut.

Boarding arrangements are as usual. For the meeting, $5.00; for one day, $1.00.

All baggage should be marked "Camp Station," with owner's name and address on ground, and if sent in care of J. G. Davoll, will be delivered at the place indicated on the Camp-ground at reasonable rates.

The Woman's Christian Temperance Union of Connecticut holds a special meeting, Sunday, Aug. 21. Talented speakers are engaged.

QUARTERLY MEETINGS.

CONCORD DISTRICT — SECOND QUARTER.

JULY.

Haverhill, 16, eve, and 17, a m; North Haverhill, pastor, 23, eve, and 24, a m;
Pierm't, 17, p m and eve; Woodsville, M. T. Cilley, 24, eve;
Weirs, 18, eve; Lake Village, 19, eve; Tilton, 30, 31;
Gilford, 20, " East Tilton, pastor, 31.

AUG.

W. Thornton, 6, eve, 7; Weirs Camp-meet'g, 15-20;
Plymouth, 8, eve; Concord, 1st Church, 21 a m, 22, eve;
Rumney, 9, " Bow, 21, p m and eve;
Warren, 10, " Lisbon, 26, eve, 28, a m;
Monroe, 11, " Landaff, 28, 29, eves;
Laconia, 13, eve, 14, a m, and eve; Lyman, pastor, 28;
Gilmanton, 14, p m, at 1.30; Swiftwater & Benton, D. J. Smith, 27, eve, 28.

SEPT.

Concord, Baker Memo'l, 1, eve, 4, a m; So. Columbia, 14, eve;
Coleb'k, pas'r, 16, 18, eves;
Chiches'r, 4, p m, at 1.30; E. Col., C. Byrne, 18, a m;
Grove'n Camp-m'g, 5-10; E. Cole., " 18, p m;
Stark, 10, eve, 11, a m; Sandwich, 24, eve, 25, a m;
Milan, 11, eve; Moultonboro', 25, eve;
Groveton, 12, eve; Penacook, 26, "
Stratford, 13, "

OCT.

Lancaster, 1, eve, 2, a m; Bethlehem, D. J. Smith,
Jefferson, 2 and 3, eves; 1, eve, 2, a m;
Whitefield, M. V. B. Suncook, 4, eve;
Knox, 1, eve, 2, a m; Manchester, 1st Ch., 5, eve;
Littleton, S. E. Quimby, " St. Paul's, 6, "
1, eve, 2, a m; " St. James, 7, "

BROTHER PASTOR: Please remind your people that the Episcopal Fund is the Bishops' CLAIM, and is a part of the requisition upon your charge for ministerial support — Bishop, Presiding Elder and pastor to share pro rata in all moneys collected by the stewards. Also, that the apportionment for General Conference expenses is the only means available for that cause. Your church is asked for $—. Please collect and pay to the Presiding Elder, taking his receipt therefor?

Has your District Steward been notified of the Stewards' meeting at the Weirs, Aug. 17, at 1 p. m.?

G. W. NORRIS, P. E.

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This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER, Co., 60 Wall St., N. Y.

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TOOTH POWDER.

Contains no grit, no acid, nor anything injurious. Keeps the TEETH white, the breath sweet, and the gums healthy; removes tartar, and prevents decay.

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TARRANT'S SELTZER APERIENT

FOR
Biliousness,
Sick Headache,
Constipation,
Dyspepsia.

It *cools the Blood;* it gives delight;
It sharpens up the appetite.
It *aids the Liver* to do its part
And stimulates the feeble heart.
All *Bilious* agonies endured,
By TARRANT'S SELTZER can be cured.

1887. SUMMER DAYS. 1887.

— ON THE —

OLD COLONY

Plymouth, "South Shore," Cape Cod, Newport, "The Gem of Watering Places," and the islands of

MARTHA'S VINEYARD

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NANTUCKET.

Reached Only via the Old Colony R. R.

The section reached by this road embraces the entire shore and coast lines of southeastern Massachusetts, with their unrivalled bays, harbors, headlands and islands, the far-famed Newport, and through the connecting steamboat service under the management, Cottage City (Oak Bluffs), Martha's Vineyard and Nantucket.

EXCURSION TICKETS,

Good going and returning until Oct. 31st, are on sale at the city ticket office of the company, No. 3 Old State House, and at the Old Colony station.

Round Trip Rates from Boston.

Barnstable	$2 90	North Truro	$4 55
Bourne	2 20	Oak Bluffs	3 00
Bournedale	2 33	Onset Bay	2 15
Brant Rock	2 00	Orleans	3 75
Brewster	3 60	Plymouth	1 50
Buzzard's Bay	2 15	Pocasset	2 35
Cataumet	2 40	Provincetown	4 80
*Cottage City	3 00	Rock	1 55
East Brewster	3 70	Sandwich	2 50
Duxbury	1 50	Sagamore	2 40
East Marshfield	1 20	Seaview	1 25
East Wareham	2 10	Scituate	1 05
Eastham	3 90	South Dennis	3 25
Egypt	1 00	South Duxbury	1 50
Falmouth	2 75	South Middleboro'	1 65
Fairhaven	2 30	South Truro	4 35
Greenbush	1 10	South Wareham	1 90
Harwich	3 40	South Wellfleet	4 15
Hyannis	3 00	South Yarmouth	3 20
Kingston	1 50	Tiverton	2 15
Marshfield	1 40	Tremont	1 80
Marion	2 00	Truro	4 40
Mattapoisett	2 20	Wareham	2 00
Monument Beach	2 25	Webster Place	1 45
*Nantucket	4 00	Wellfleet	4 25
Newport	2 50	West Barnstable	2 75
North Eastham	4 00	West Falmouth	2 55
North Falmouth	2 45	Hood's Holl	2 85
North Harwich	3 30	Yarmouth	3 00
North Scituate	95		

*Five Trip Excursion tickets to Cottage City and Nantucket may be obtained at $13 and $18 respectively.

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SPEAKING TO THE HEART.

[EDITORIAL.]

The experience of thousands in every generation will show that a lively and well-grounded hope towards God is an anchor that can keep the soul moored safely amid the fiercest hurricane of temptation.

We cannot have the blessing of God in our hearts unless we have a spirit of obedience to His will and word. If we follow the devices of evil, then the sorrows of evil must sooner or later take hold upon us.

When is a man's real character most visible to other men? Is it when he is conscious of being "the observed of all observers?" Nay, not then, for then he is on his guard, and is apt to conceal his real self. But when he thinks himself unwatched and unscrutinized, he acts out what is in him. His real character comes to the surface. And the silent, seemingly inattentive spectator of his deed often receives an impression of what the man really is.

Whether a man has sinned seven times only, or seventy times seven, the declaration of God to him is forever the same: "If any man sin, we have an advocate with the Father;" and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"To show you sin," says Dr. C. J. Vaughn, "a newspaper is almost more than a Bible." This is true, seeing that the modern newspaper is, very largely, a record of the crimes and vices of mankind, while it has very little to say of the innumerable virtues hourly practiced by the good. It needs, therefore, to be read in the spirit of one watching against the influence of evil, lest by becoming familiar with images of evil deeds,

"We first endure, then pity, then embrace."

To fathom the depth of his own vileness, a man needs to look not alone on his outward acts, but chiefly within himself. Holding God's Word in his hand for a light, he will then perceive that his "self-will is reigning, perhaps unconsciously, when God's throne ought to be in the capital and citadel of his being. This is sin in its essence." And of this essential monster sin of self-assertion, he will feel obliged to confess himself guilty. The discovery will shock him. If he will be sufficiently wise, and honest enough with himself to let this thought accomplish its proper work in his conscience, his experience will speedily be such as to enable him to adopt the following lines as its fitting expression. After searching vainly for relief in everything human, he will say at last,—

"Nothing I find, except the self-same thing,
One deep expression of tremendous want,
Nothing that even pretends to seal the grant
That to the heart's great void shall fullness bring!
Then, Saviour, I sink back before Thy knee,
And all things find in Thee, and only Thee."

By thus dethroning self and enthroning Christ, his sin is driven out. He is a sinner saved.

A HAPPY DAY.

BY ELLA C. G. PAGE.

Some golden day we all below have met
Whose happy hours so swiftly came and passed,
That half its beauty slipped our notice — yet
Its influence for all our life shall last.

It all enchanted rolled its hours along,
Quick found its zenith and its sunset glow,
Royal in beauty like a poet's song,
Half its glad perfectness we did not know.

But, looking back, where on the band of time
We see, like jewel, all its full-orbed blaze,
Wond'ring, regretful, o'er its bliss sublime,
We cry, enrapt, "This was the pearl of days!"

Methuen, Mass.

CAIRO AND THE EGYPTIANS.

BY REV. JOHN D. KNOX.

Cairo is the capital of Egypt, with a population of 380,000, the larger portion of whom are native Moslems, with 25,000 native Copts, 25,000 Abyssinians and Nubians, about 10,000 Turks, fully 30,000 Jews and Levantines, and upwards of 20,000 Europeans. It is said that those born in Cairo are very proud of the term "Masree," or Cairene. Formerly, the native population of this city were exempt from conscription, and enjoyed other privileges and immunities. In criminal cases, if the defendant is a foreigner, he must be taken before his own consular court. In civil cases between natives and foreigners, or foreigners of different nationalities, decision is made in a mixed tribunal. Every article of consumption brought in from the country is taxed before entering the city. The climate of Cairo is said to be pleasant and salubrious during the winter months; the days are warm and bright, and the nights are cool and refreshing. The thermometer seldom falls lower than 40 degrees Fahrenheit, or rises above 70 degrees in the shade during the months of December, January and February, except during a Khamseen wind.

Some years since, there were in Cairo 150,066 persons employed in sixty-four different occupations. There were 14,037 porters; 11,793 venders of eatables; 10,000 glaziers; 9,446 boatmen of the Nile; 7,112 donkey and camel drivers; 3,876 water carriers; 3,297 coffee-house keepers; 3,114 barbers; 2,630 goldsmiths; 1,160 chicken-rearers, and 1,042 hotel-keepers. This is part of the list. The number must be large of women and girls in and around the city who make and dry in the sun cakes of dung for fuel. Nothing impresses one so painfully of the poverty and degradation to which women have been driven, than to see women and girls with their bare hands making cakes out of the dung of the donkeys, mules, cattle, horses, camels and other creatures, sitting in the dirt on the wayside, or in the road or street, and then spreading them out to dry in the sun, as the men do brick. When these are dried, these same women and girls will carry great loads of the cakes in baskets on their heads through the streets of this great city, and sell this material for fuel. "Texas" or "buffalo chips" of the Great American Plains are coal in comparison to this stuff. It has been truthfully said that "America is the Paradise of women." The Orient must be the hell of women. The customs to which women submit are painful and humiliating in the extreme. They are beasts of burden in many instances.

The English soldiers in Cairo look manly, clean, and happy. Rev. William Jackson, a Wesleyan chaplain in the army of occupation, has purchased a property in the city for $14,000 at his own cost, and he uses it wholly for the soldiers and others in behalf of religion. The property is called "Wesley House." He is doing a good work here, and is urging his Conference to open up a work in Cairo. He thinks a minister of the Methodist name could be supported on the voluntary plan. Mr. Jackson deserves great praise for his effort, and in looking after the three hundred Wesleyan soldiers in the army of occupation in Cairo. But what a pity and what a shame it is, that grand old Protestant England carries with her power and justice intemperance and licentiousness! To prove this, as far as Egypt is concerned, read the words of Mr. W. S. Caine, M. P., who spent some time in Egypt. In a letter to the London *Pall Mall Gazette* he says:—

"When we went to Egypt we were going to establish civil, moral and Christian influences of our country on the banks of the Nile. What we have done has been to establish an immense number of grog-shops and houses of illfame. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs. There are at the present moment some four hundred grogshops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of the English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of illfame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo, and read the English inscriptions on these dens, cannot be imagined. The better class of Egyptians are angry; but what can they do? The Khedive complained to me about it, and expressed the indignation and despair with which he saw the demoralization of his subjects going on under his eyes without his being able to do anything whatever to check the spreading plague."

It is bad enough for Egypt to feel that another nation is the master of her, without being further degraded with vices somewhat peculiar to the English.

We visited in Cairo the citadel, built by Saladin, in 1166, of stone brought from the small pyramids at Ghizeh. We were shown the place where the Memlook massacre took place by the order of Mohammed Ali on the first of March, 1811, and also where one escaped — Emin Bey — who leaped his horse over a gap in the then dilapidated wall. The citadel is a small town, and contains many objects worth seeing, and among them a large square well, very deep. It has a passage down to the water around the well — an inclined plane, with occasional openings to the well. Oxen or horses could be led down it. The bottom of the well is supposed to be level with the Nile, and its entire depth is 290 feet. We walked down part of the way, and then satisfied ourselves in looking down and dropping a small stone to the water.

The Mosque of Mohammed Ali is by far the prettiest and cleanest we have visited in Egypt. It is built after the type of the Constantinople mosques, and contrasts strangely and inharmoniously with those of the Egyptian style. The mosque is surmounted by a large dome, supported by four large piers and embraced by four half domes. Above the angles are also four smaller domes. Below the springing of the domes are small windows with round arches; these, as well as others that are introduced at short distances beneath, contain colored glass in patchwork of large squares. All beneath the dome is covered with rich mattings — no seats or benches. The Mohammedan kneels or sits to worship. In the southwest corner, behind a bronze screen, is the tomb of Mohammed Ali. We visited other mosques, but a description of one would be too much for the reader. Cairo has 264 mosques and 225 chapels.

But I must not fail to name the old mosque — El Azhar — which is now a Moslem university, founded in 975. Dr. Schaff says: "It is the largest in the world, and numbers over 10,000 pupils and 320 professors, from all Mohammedan nations. Many, however, attend it to escape conscription to the army, which in Egypt and Turkey is feared more than death. It is the hotbed of Mohammedan fanaticism. The Koran is the only text-book for grammar, logic, law and philosophy, as well as theology."

The presence of our party excited some curiosity, and especially as a young lady was with us. The noise of thousands of students and teachers all on one floor — all in one vast court and rooms combined — was great. All were down on the floor of stone, some with a mat under them, some with one thing, some with another, in an endless variety. Here and there a student was by himself, others in squads and circles, some with a book, others with a slate, others with what seemed to be a plate of steel, brass, lead, zinc, etc., copying on to it, or committing what was already there. Some were eating something out of a bowl in common. Such a communistic, confused, good-natured, roaring, earnest, democratic school of students in Mohammedan theology, no mortal can imagine that never saw it.

If our students of theology in America did not ask accommodations any better, we could bid all the world come to us and be taught. These students not only sit cross-legged on the floor, but they eat and sleep on a blanket or straw mat; and support themselves, or are supported, by the alms of the faithful. The professors receive no salaries, and are supported by private instruction, copying books, and presents from rich scholars. Attached to this mosque is a chapel for three hundred blind scholars. On account of dirt, the flies, neglect of the eyes — the fez and turban being no protection — sore eyes and blind eyes are alarmingly numerous in this land of the sun.

My letter is now too long. Suffice it to say, we visited the Mohammedan cemetery, Old Cairo, the old Copt Church, the howling dervishes in their singular, old, dark, round building, and wandered among the curiosities, sarcophagi, mummies, and other things in the Museum of Egyptian antiquities at Boolak, the Library, the Nileometer, the bazaars, and many other strange things in this strange, oriental city of the oldest civilized country in the world.

MIDWAY: A TRAVELER'S THOUGHTS.

BY LILLIAN GREY.

I know not when I crossed the line
Between sweet youth and middle age;
But only know that I have made
From childhood years far pilgrimage.

I stand upon a level space,
While slopes descend on either side;
Down this, I see a garden fair;
Down that, a river weird and wide.

I played within that garden once;
How blue its sky, how gay its flowers;
How glad the larks and thrushes sang,
How swiftly sped those halcyon hours!

And then, allured by Hope's sweet call,
I wandered out the garden fair,
Through pleasant paths, and lanes, and delds,
And still the birds sang everywhere.

I know not when the change befell;
I know not where the difference came
Around my path; I only feel
That naught about me is the same.

The upland winds are bleak and chill,
The faint blue sky oft turns to gray;
Hope seldom sings her siren songs;
But even here I cannot stay.

The years are speeding one by one;
No feet return the trodden road,
But ever traverse unknown paths,
While added care makes heavier load.

My feet are set the river-way;
But longing glances back I cast
Across those calm and pleasant fields
Through which I journeyed, ah, so fast!

I cannot tell what lies before,
What good or ill I there shall meet —
If orchards bending low with fruit,
Or harvest fields of yellow wheat;

If fair and green those river banks,
Or if its waters angry be;
My eyes are dim, my heart is faint —
O Guide, I trust it all with Thee!

A THOUSAND GENERATIONS.

BY REV. J. B. HUSTED.

"A thousand generations" (Psalms 105: 8). When did these "generations" begin? When will they end? What was their length? I was led to these inquiries by reading, the other day, the above words, in their connection: "O ye seed of Abraham His servant; ye children of Jacob His chosen. He is the Lord our God. His judgments are in all the earth. He hath remembered His covenant forever; the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."

In the forty-two generations between Abraham and Christ (see Matt. 1: 17), a period of about nineteen hundred years, the average length of a generation would be about forty-five years. In patriarchal times a generation was much longer than later. Some Biblical scholars say it was a hundred years. Allowing thirty years to a generation, from the time of Christ till now, a period of about the same length as that between Abraham and Christ, we have about sixty more generations, making a fraction over a hundred in all since "the everlasting covenant" was made.

In the covenant God made with Abraham, He engages that in His seed (Christ) "all nations [in some places "kindred," in other "families"] of the earth shall be blessed." As yet, millions upon millions of families have not heard of the name of Christ. I turn to the second commandment (Ex. 20) and read: "The Lord God is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands [of generations, by implication] of those that love Me, and keep My commandments."

St. Paul says (2 Thess. 2: 1): "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." In Matt. 24: 36 the Saviour says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Now I submit, in view of all the above, if my brother Adventist should not be patient with us, if we hesitate to adopt his theory of the immediate second advent?

Watertown, Mass.

ABOUT WOMEN.

— Miss Mary L. Cort has been appointed provisional president of the World's W. C. T. U. for Siam, by Mrs. Mary C. Leavitt, the world's temperance missionary.

— Miss Alice Stone Blackwell and party arrived safely in England on the 4th inst., after a quiet voyage, free from sea-sickness.

— Mrs. Helen T. Clarke has taken a position on *Good Cheer*.

— Miss Annie Thomas, of Billings, Mon., conducts a 6,000-acre ranch, looks after valuable timber property, and has an interest in two paying mines near Butte City.

— Miss Caldwell, who has given $500,000 for the Roman Catholic University at Washington, the plans for which the Pope has recently been called upon to bless, will share the order of the Golden Rose with ex-Queen Isabella and Mrs. General Sherman.

— Miss Kate Ryan, of Brooklyn, N. Y., has patented a filling attachment for hot-water rubber bags, so that they can be filled without scalding the hands.

— Miss Agnata Ramsay, a daughter of Sir James Ramsay, the Scotch baronet, took first honors in the classical course at Girton College, Cambridge, England. She was the only student of either sex to pass in the first division, and was loudly cheered by her male competitors when her rank was announced. Her age is twenty years.

— Mrs. Cleveland's visit to her *alma mater*, Wells College, during Commencement week, was an occasion of rare pleasure to herself and the girl students. She had asked that official formalities be dispensed with in receiving and entertaining her, and that she be permitted to enjoy herself as an ordinary graduate. Her wish was respected, and she was elected a member of the board of trustees.

— Mrs. Layah Barakat, a talented Syrian lady, has been in Chicago lately, interesting large audiences. She never fails to speak for temperance when opportunity offers. She has been appointed vice-president of the World's W. C. T. U. for Syria, and upon her return to her native land will carry on temperance work among the women of her people.

— Of the fifty-seven clerks in the Quartermaster General's office, who were examined for promotion at Washington, D. C., June 29, thirty were men and twenty-seven women. Six men and two women failed to attain the minimum of 75 per cent. Commissioner Oberly said the women passed a much more satisfactory examination than the men, and reached higher averages.

— Mrs. Logan says: "It has happened that in cases of illness or disability of men clerks the wives performed the duties of their husbands, drawing in their name the salary as if they had performed the work. In one case, the wife kept up her husband's desk for three years, receiving the $1,800, and thereby supporting the family; but from the day of his death, though she continued the same work, her salary was reduced to nine hundred."

— In the flower business women have been successful. When a male florist is brought into close competition with a female one, the latter will, in nine cases out of ten, bear off the palm. Among flowers she is in her element; her love for the beautiful and artistic will enable her to arrange the plants and flowers in unique and attractive designs, entirely beyond the ingenuity of the average male florist; buyers of plants and flowers are not slow to recognize the superior results, and to choose accordingly. — GEORGE R. KNAPP, in *American Magazine*.

THE MOTHER.

BY ELIZA WOODWORTH.

As we travel on in life, we find that there is no love so perfect, so unchanging, as a mother's — abiding fast where all else wavers. But often we observe sons and daughters who appear careless of this treasure of a mother's love. They fail to *realize* how precious it is. They mean to "do right," to be kind; but they omit many offices of love which would brighten the sunset hours of the dear one. They love mother — of course they do; but the outward tokens are withheld. Their hearts are full of affection for her, but they do not express it. Often she sits lonely — her early friends departed, perhaps her husband in the heavenly home; and her children, immersed in care or pleasure, are apparently oblivious of the fact that the one to whom they owe most, whom they love most, is left to desolation of spirit, yearning for a word of tenderness from her own children!

Show your mother that you love her. Let your affection wrap her round like a garment. Speak the kind, reverent, cheering word, *now;* see that she has every comfort *now;* soon it will be too late! Be not chary of outward manifestations of love.

In the evening twilight sit close beside her. Clasp the pale, feeble hands. Touch the white hair gently. Remember, remember, that the hour draws nigh when the hands that have done so much for you will be motionless forever. Remember, remember, that very soon the white locks will be brushed smooth for the last sleep; the brow will be cold; the dear mother-eyes will be closed; the dear lips speechless.

Then the words and acts of affection, which are now possible, cannot reach her. Never, nevermore can you speak one syllable of love to her, or perform one act of kindness for your mother.

The recollection of such words and acts will be a comfort to your bereaved heart in that sad hour. How you will then need such blessed memories! They will be as a benison of peace. And, however affectionate your unity of spirit with the dear mother, you will then wish that you had been more outspoken, more demonstrative in your tenderness.

"Act, act in the living present;"

for oh, how much you can now do, this day, this hour, and every day, every hour, to make the evening-time of your mother's life tranquil, happy — a blessing to her, a blessing to yourself.

Pekin, Niagara Co., N. Y.

Don't you touch the edge of the great gladness that is in the world, now and then, in spite of your own little single worries? Well, *that's* what God means, and the worry is the interruption. He *never* means that.—*A. D. T. Whitney.*

ELIZABETH ZANE.

This dauntless pioneer maiden's name
Is inscribed in gold on the scroll of Fame;
She was the lassie who knew no fear
When the tomahawk gleamed on the far frontier.
If deeds of daring should win renown,
Let us honor the damsel of Wheeling town,
Who braved the danger with deep disdain —
Bright-eyed, buxom Elizabeth Zane.

'Twas more than a hundred years ago;
They were close beset by the dusky foe,
They had spent of powder their scanty store,
And who the gauntlet should run for more?
She sprang to the portal and shouted. "I!
'Tis better a girl than a man should die;
My loss would be but the garrison's gain.
Unbar the gate!" said Elizabeth Zane.

The powder was sixty yards away.
Around her the foemen in ambush lay;
As she darted from shelter they gazed with awe,
Then wildly shouted, "A squaw! a squaw!"
She neither swerved to the left or right,
Swift as an antelope's was her flight.
"Quick! Open the door," she cried, amain,
"For a hope forlorn! 'Tis Elizabeth Zane!"

No time had she to waver or wait,
Back she must go ere it be too late.
She snatched from the table its cloth in haste,
And knotted it deftly about her waist,
Then filled it with powder — never, I ween,
Had powder so lovely a magazine;
Then, scorning the bullets — a deadly rain —
Like a startled fawn fled Elizabeth Zane.

She gained the fort with her precious freight;
Strong hands fastened the oaken gate.
Brave men's eyes suffused with tears,
That had there been strangers for many years.
From flint-lock rifles again there sped
'Gainst the skulking redskins a storm of lead,
And the war-whoop sounded that day in vain,
Thanks to the deed of Elizabeth Zane.

Talk not to me of Paul Revere,
A man, on horseback, with naught to fear;
Nor of old John Burns, with his bell-crowned hat —
He'd an army to back him, so what of that?
Here's to the heroine, plump and brown,
Who ran the gauntlet in Wheeling town!
Hers is a record without a stain —
Beautiful, buxom Elizabeth Zane!

— JOHN S. ADAMS, in *St. Nicholas*.

Our Girls.

SUCH A COMFORT.

"All the Richter girls are clever except Kitty," said Mrs. Simpson, as she stood beside Ella Raeburn, pinching here, snipping there, and, with her mouth full of pins, fitting Ella's wedding gown. It was a wonder she could talk, under the circumstances, but, as everybody knew, nothing short of the lock-jaw could have quite stopped the flow of Mrs. Simpson's conversation.

"Yes, my dear," she went on, "they are all real smart, except Kitty. Mame, she's a master-hand at pickles and preserves; Loisy's just splendid at the piano, and Clara took every prize there was when she was at school. But that little brown-eyed Kitty isn't good for a thing in the world, except to help other folks."

Ella gave Mrs. Simpson's arm a sharp nudge. Her back was to the door, and she did not see, as startled Ella did, a little figure in a blue-checked gingham dress, with a white apron and a broad-brimmed hat, standing on the lilac-shaded porch, a basket of roses in her hands.

Had Kitty heard the criticism of the free-spoken dressmaker? Perhaps; and perhaps not. If her rosy cheeks were a trifle redder than usual, it might have been the walk in the sun that made them so. If her eyes were bright and wide open, that was nothing new — Kitty Richter always looked you straight in the face, and she had beautiful eyes.

Mrs. Simpson wished she had not spoken so loudly, and Ella felt embarrassed, but Kitty came in with a very cheerful good-morning.

"We have so many roses that I felt as if we ought to share them with our friends," she said simply. "So I brought some over for your grandma. May I go up to her room?"

"Of course," said Ella. "Grandma is rather neglected in these days. She'll be glad of a visitor."

In the stir of preparation for the first wedding in the family, grandma was indeed a little neglected. She was feeling very lonely as she sat by herself in her chair by the window, her knitting on a stand, her old worn hands folded on her lap. Nobody had come near her since morning, and she was too feeble to go about the house, as she had been used to doing in her active days. It is very hard for an aged person to realize that others can do without her — that in the world where she was once of importance she has no longer any particular work to do.

"I don't feel as if I could stand it much longer," the poor, tired old lady was saying to herself, when, after a soft little tap at the door, Kitty Richter came in with her roses. She brought a perfect sheaf of sunshine. The roses flooded the room with fragrance.

"Let me have them in my hands, child," exclaimed the flower-loving woman, touching the beautiful petals tenderly.

"Beck Lee, your grandma, Kitty, that's been dead these twenty years, planted the white rose-bush by your sitting-room window, and I was there the day she did it. My! how time flies! That's right, dearie. Put them in the old china bowl, and I'll have them where I can see them and smell them all day. Roses are company when they bring old times to mind."

Kitty was stepping lightly about, dusting, arranging, removing the disorderly look which had worried grandma's soul. She brought the old lady a clean cap and kerchief, brushed the thick gray hair, and fastened it in a comfortable knot, and finally said good-by, with a promise of looking in to-morrow, after having told all the good news of the village.

"That's a dear child," said Grandma Raeburn, as she began to knit, quite cheered by this whiff from the outside world. "May God bless her! She's not too busy to look after an old body like me."

Kitty Richter went her way homeward with a little ache in her heart. So that was what people thought of her. She wasn't particularly a credit to her family. Well, what of it? She fought with the discontented, hurt feeling, which for the moment she could not help, and chided herself for having it. Was she sorry that the others were more gifted than herself?

"Kitty Richter, you ought to be ashamed," she said. "Are you envying Clara and Lou, your own sisters? That cannot please the Master."

In her energy, she had spoken the last words aloud, and they were overheard by Rupert Bacon, a boy passing her on his way to the post-office. Some friends of his had been urging him to join them on an excursion the next day, but his father was short-handed in the field, and needed him. Still, being a very unselfish father, Mr. Bacon had consented that Rupert should go. Rupert's conscience was not quite easy, however, and Kitty's little sentence was enough to decide him to stay at home and do his duty.

Unconscious of the good she had done, the little maiden tripped along, and entered her own home, to find the notable Mary — Mame, as Mrs. Simpson called her — laid up with one of her worst sick headaches.

"Mary can never take things moderately," complained Mrs. Richter. "She crowds two days' work into one, and then has a spell of illness. Your Uncle Lem's at the barn with father, Kitty, and I must see to getting tea. Louisa won't sit with Mary. She's provoked because she's got to give up practicing on account of this headache. Seems as though everything was contrary some days."

"Never mind, mother. It will all be right by and by," said Kitty, soothingly. "I'll take care of Mary, and you can have an easy tea. There's half of that jelly cake in the pantry, and Aunt Susy sent over fresh cottage cheese this morning. I put it in the buttery, and never thought to tell you until this moment."

"What a comfort you are, my darling!" said the mother, sitting down to rest for a moment.

Mrs. Richter was proud of her three elder girls, proud of Mary's housewifery, of Louisa's music, of Clara's education, but her little Kitty had never aroused in her that special feeling. With others, she had taken Kitty's quiet lovingness for granted, and had been a little sorry that she could boast neither of her bread, her music, nor her French. As though a talent for ministry were not one of the very best talents after all!

Our little Kitty, meanwhile, followed her rule of doing what would please the Master. She had a story-book in her room, one of Pansy's latest, and she had left off at a very interesting place. But she said nothing about it, as she darkened Mary's room, kept hot water bandages on her aching head, and watched beside the sufferer until she fell asleep.

"Sleep is the best medicine for poor Mary," said Kitty, stealing quietly away.

She was on her way to her room, when, "Tea is ready, daughter," said father's voice; and the brown, suntanned man, with the grizzly hair and beard, waited to pat her golden head.

"Lem," he said to his brother, "this is our baby. The rest, somehow, have grown too big for father's petting, but Kitty stays by me still."

"Her Aunt Emily was saying the other day that Kitty Richter was such a comfort to her mother," said grave Uncle Lem, who was a man of few words.

Kitty sat in her little room that night, after reading her New Testament and saying her prayers, and looked out over the farmstead. The full moon silvered the brook, and made a track of light in the lane. The lilac fragrance drifted up from the dewy plumes beneath her window. Now and then a bird, dreaming of daydawn, stirred in the nest that was hidden somewhere, and uttered a sleepy note. It came very sweetly into Kitty's heart that God was keeping His great world in safety — flowers, birds, people. Herself, small as she was, had a share in the loving care of the great God. There wasn't so very much for her to do that she knew of; but she resolved every day to do the little she could with all her might.

Ella Raeburn, on the eve of her marriage, a few days after, was talking with her old grandmother.

"I tell you, Ella," said the latter, "if it hadn't 'a been for Kitty Richter, these days latterly, I would have felt like giving up. She's been *such* a comfort!" —M. E. SANGSTER, in *Congregationalist*.

The Little Folks.

WATCHING THE TONGUE.

Keep a watch on your words, my children,
For words are wonderful things;
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand be true and kind —
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of the beautiful truth.

VISITED BY BEARS.

BY MRS. S. ROSALIE SILL.

Perhaps the little readers of the HERALD may remember reading "Sallie's Prayer," some two years ago. I will now tell you another story about the Shelton children, in which you may be interested.

It was early the next spring, after the panther's visit, when the Sheltons were making maple sugar. Mr. Shelton had a large supply of sap on hand, and his wife said she would go out to the camp and help him boil it.

"But then," said Grandma Shelton, "I do hate to leave the children alone again after their panther fright."

"Sallie can keep the door barred, so the little ones can't get out, or the wild animals in; everything will be all right, wife;" and Grandpa Shelton started for the camp.

It was a sunny day in early April, and already there was a balminess in the air which reminded one that the "reign of the roses" was coming. Grandma was very busy with her household duties during the forenoon. After the six little Sheltons had had their early dinner, grandma started for the camp, saying to Sallie: —

"Now take good care of the baby, and don't let one of the children out of doors. I shall be back by dark, or soon after."

The children, left to themselves, had unlimited fun in play, while even year-old Lizzie clapped her dimpled hands as if to cheer them on.

As it began growing dark, the small revelers became weary, and clustered around Sallie beseeching her to tell a story.

"Tell about Daniel in the lions' den," said Willie. "I feel awful good after I get over shivering."

"Tell about the Jesus baby in the manger," pleaded Salome.

"I'll tell both," said obliging Sallie; "only Willie will be a little gentleman and let me tell Salome about the infant Jesus first."

Salome had heard her story, and Daniel in the lions' den was progressing finely, when the children realized there was something strange happening just outside the door. The door had been made of unseasoned lumber, and as the days went by it had shrunk, until there was quite a sizable crack in its centre, through which they heard snuffling sounds, followed by loud, whining cries, as though what was outside desired to get in.

"It's bears," said Willie. "I've heard them before."

"Will they get in?" asked Charlotte eagerly; while Tamar began crying.

"We have a better chance than Daniel did, if we ask Daniel's God to take care of us," said Sallie; "for he was right among the wild beasts, while we have a strong door between, even if there is a crack in it. We can ask God to deliver us."

"Do," said Willie. "I guess nobody else can."

Louder sounded the whines, accompanied by the thud of heavy bodies throwing their weight against the door, which creaked and trembled under the great pressure.

Sallie laid the baby — now asleep — in its cradle, and kneeling beside it, prayed to Daniel's God.

It seemed as though the door must give way, so violent were the attacks being made upon it. Would God hear the child's earnest petition? Yes; God is the same, yesterday, to-day and forever. No honest, earnest plaint ever ascends to His ears without being heard and granted if consistent with His will.

The pressure against the door ceased; there was the sound of voices, and then the frightened children heard their grandma saying: —

"Open the door, Sallie, and let your grandpa and me in. The bears are gone; you need not fear."

It was after the trembling little ones had sobbed out their pitiful story, that grandma said: —

"Your grandpa said he wanted me to stay until he had syruped down, so I could carry a torch for him to bring the syrup home, when all at once I felt that we must start that very minute. Grandpa said I was real notional, but I know when a call comes that I must obey, as well as Samuel of old did."

"Sallie prayed to God to send somebody to help us," said Willie softly, as he crept to his grandma's side. "Don't you think God saved us just as much as He did Daniel?"

"Just as much, my child," answered grandma, caressing the curly hair. "I want you to remember, children, that God always hears the prayers of those that ask Him believingly."

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

Responding to the Appeal.

When Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger and rags and hardships. Let him who loves his country follow me!" And thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity — will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries, but some of you may be called to that high work, and all of you may help it forward. — *Archdeacon Farrar.*

Organization Needed.

We should cherish not only the principle and the spirit of missions, but also secure thorough organization and co-operation. No congregation is so small or weak that it needs or can afford to pass missions by. The weakness assigned as a cause is often a consequence of such neglect. It keeps a church weak to do nothing for those who are without; unselfish effort quickens its pulse and strengthens its sinews. Self-extension reacts to promote self-support; and if churches now having only a name to live, would nourish and cherish the spirit of missions, there would be growth both in numbers and in graces. The Moravians, with but 20,000 adult communicants, have no rival as a missionary body. One out of every seventy of their membership is in the mission field; and out of their poverty they raise an annual missionary income of $240,000 — an average of $12 per member! Even the smallest and poorest disciple is expected to give something to further the Lord's work. — *A. T. Pierson, D. D.*

Letter From a Sabbath-school Class.

There are 250,000 Sabbath-school classes in Methodism. A collection of even ten dollars each would produce two millions and a half for missions. This letter ought to be read in all our twenty-four thousand Sabbath-schools:

Lincoln, Mo., June 13, 1887.

REV. C. C. MCCABE: *Dear Sir:* In January of this year our Sunday-school class, comprising eight young girls, of whom I am one, formed themselves into a society (called the Willing Workers) to work for foreign missions. In March we sent five dollars by our pastor to the St. Louis Conference, and enclosed you will find fifteen dollars, which we request you to apply to missionary work where it is most needed. We are trying to raise fifty dollars to aid you in your "million for missions." We have to work hard for the money, but we do it willingly (as our name implies), and you will hear from us again. We will work and pray that the "million" may be raised. Please send us a receipt for the fifteen dollars. I am sixteen years of age, and there is but one girl older than myself in our society.

Yours truly,
DELLA BADGER (Sec.)
LUCY DAVIS (Treas.)

Farm and Garden.

Shade Trees. — Shade trees sometimes require attention. Wood ashes should be applied around all kinds of shade trees at least once a year. The hedges will also be benefited by ashes.

Flies. — Flies are terrible annoyances to stock during this season, and every stable should be supplied with screens to the windows and doors. They are not expensive, and will enable the horses and cows to secure rest. In the pasture the insects cannot well be avoided.

Raspberries. — After the raspberries shall have been marketed, the canes should be well worked, so as to remove the grass and weeds, in order that the new canes may make as much growth as possible. An application of wood ashes would prove an excellent fertilizer.

The Tomato Plant. — Let it lie upon the ground, and it will send out little rootlets along its stem, getting sustenance elsewhere than at its main root. My experience in the raising of tomatoes for forty years has been that the first ripened fruit is found on the ground, under the vines away from the sun and currents of air. Here is an effect. Now for the cause, for every effect has a cause. The sun during the day has warmed the ground to quite a depth. The tomato, being sheltered from the chilling night air that we generally have during the month of August, the season of their ripening, continues the process of ripening during the greater part of the night, whereas the vine that is trellised exposes the fruit to the currents of cool air which commence long before sunset. Owing to the nature of the plant, the ripening is suspended during the entire night with the trellised vine. — *Cor. Portland Transcript.*

When to Pick Fruit. — When fruits are mature, they make preparation for falling, just as mature leaves do. A distinct line is formed upon the stem of the fruit, in preparation for the separation. When the apple or pear is mature, it will separate from the tree without any pulling; mere lifting the fruit from its hanging position to a horizontal one, will cause the separation from the tree to take place at once. A little observation will teach when the fruit is ready to be gathered. At this time, the fruit having made its growth, derives nothing more from the tree. After the fruit is full-grown, its next step is towards decay. Decay in early kinds comes in a few days or weeks. In the late sorts it requires several months, but whether early or late, there is a stage in this progress from maturity to decay, when the fruit best suits our purpose, and we say, that is "ripe," or "mellow," or "in eating." . . . The best fruit may be spoiled or materially depreciated in value by careless picking and handling. Properly constructed cold storage houses will do much towards keeping fruit in good condition, but unless the fruit is picked at the right time, it cannot be kept profitably even in the best fruit house. — *American Agriculturist for August.*

Selecting a Cow. — A model useful dairy cow may be known at a glance by an expert. She has a fine, long head, broad between the eyes, and a thin, wide muzzle; the eyes are large, and of a mild expression; the neck is thin and long; the ears are thin and covered within with a deep yellow skin; the forequarters are light and thin, and the whole body has much the shape of a wedge, increasing in size to the rear; the legs are thin with fine bone; the belly is large and deep, with great capacity for food; the back is broad and straight, and the ribs are well rounded towards the rear; the bones of the rump are wide apart; the tail is long and thin; the thighs are thin and are set widely apart; the udder is large and full, especially behind; the teats are of good size, and set far apart upon a broad, level udder, and the milk-vein, so-called, which is the large vein leading from the udder and passing into the abdomen, and which is an indication of the amount of blood circulating through the milk glands, and contributing to the milk secretion, should be full and tortuous in its short course. A fine horn, a deep, yellow skin, and a general elegance of form, without any heaviness or beefiness in any part, are also important indications of good quality in a cow for the dairy. — *American Agriculturist.*

HERE AND THERE.

The first mail between Boston and New York was established in 1673, "for a more speedy intelligence and dispatch of affairs." The letters were to be carried by a messenger, who was directed to go and return once a month.

The penetration of largest guns on shipboard in 1860 was less than four inches of iron and less than three feet of granite. It is to-day thirty inches of iron, ten to twenty feet of granite, and seventy-five feet of earth.

The recent burning of iron works in Paterson is attributed to the English sparrow. The sparrows have been noticed carrying straw and other inflammable stuff and building their nests among the girders, and it is believed that the sparks lodging in these nests caused the fire.

Chinese Gordon is to have a colossal bronze statue in Trafalgar Square, London. Yamo Thomycraft is the designer. He will represent Gordon in a patrol-jacket, unarmed, with a Bible in his right hand and his foot resting on a broken cannon.

The Hudson River steamers have begun the impressive custom of tolling their bells as they pass the tomb of Gen. Grant. The idea was suggested to the company by a letter from a passenger, who referred to the usage on the Potomac in passing Mt. Vernon.

It is announced that Ovid's tomb has been discovered. The location is at Anadolkiol, near Kustendami. The stone marking the tomb represents Ovid's arrival at the Island of Tomi, when he was banished thither by Augustus, A. D. 8, on account of the poet's intrigue with the Emperor's daughter, Julia, and Apollo's reception of him. Ovid's Isle is a few miles from Kustendami.

The Philadelphia Crematory Association has decided on plans for its crematory building, which will be fifty-seven by ninety-six feet in size, ninety-seven feet in height, and consists of a crematory chamber and over that a chapel. The latter will be thirty-two feet square and forty feet high. Brick, Ohio sandstone, and iron will be the principal materials used.

The *Jornal do Comercio*, of Rio Janeiro, says that on a farm in Brazil where hemp is grown, seven large monkeys have been taught to cut the hemp and prepare it for sale. They work more quickly than the negroes, and the cost of feeding the animals is trifling.

The arrival of a cargo of tea in London only 31 1-2 days from its shipment from Japan, is a signal instance of the superior advantage of shipping across the American continent. Shipments by the way of the Suez Canal take ten days longer to reach England.

The "melograph" and "melotrope" are two little instruments invented by an ingenious Frenchman named Jules Charpentier, which, it is claimed, will enable a composer to record permanently by electricity music as it is played on the pianoforte without the drudgery of writing. The melograph records the music upon a sheet of paper, and this sheet passed through the melotrope produces each note and expression.

OUR NEWEST METHODIST SCHOOL.

BY REV. ALFRED NOON.

The title is probably indicative of a fact, for usually schools are not opened or announced until autumn, and here is one now four days old, and "sure enough" Methodist.

It comes to us singularly. None of our bishops have ever visited it probably, not even Bishop Mallalieu in his eager quest for every opening in the South. Even the eagle eye of Dr. Rust has not gazed upon this fine opportunity. The active superintendent of our denominational work in the region was asked to go and adopt it, and so it is ours, for five years at least.

There are Methodists in and out of New England who will see in the fact a marvelous providence when the intelligence reaches them, for the school is a seminary in the Choctaw Nation, Indian Territory. One hundred picked girls of the Choctaw Nation become wards of our Methodism. Would you like to know of them?

A few days ago it was our lot to be nine hours among the Indians, on their own ground. A bright-eyed lady junior in Little Rock University warned us that we might expect to be scalped, so we took a graduate of our own institution along. As his hair had just been cropped, there seemed little danger of an attack, if it could be made upon him. Securing a good team at Fort Smith, we drove out along the "Texas Road," up the swollen Poteau river valley, to an unfordable ford, where a stout negro ferried us to the other side of the stream. After a couple of miles of the worst bottom land we ever saw, we came upon a little prairie, decked with most beautiful wild flowers. Verbenas, mimosas, larkspurs, petunias, sweet briars, and what-not, luxuriated on either side the unfenced highway. A little beyond a toll-gate (an old oak pole on a hinge, "two bits" to pass) we soon reached Oak Lodge village, which was no village at all, but only a post-office. Another mile brought us to what is now our school.

New Hope Seminary is one of four schools maintained by the Choctaw Nation for the higher education of its picked boys and girls. Two of these schools are for each sex, and the capacity of each school is one hundred. At New Hope we found ninety-seven girls in attendance, from all parts of the Nation, and many of them from the best families.

The buildings are not in the best of repair, but neat and comfortable. The principal, Dr. A. Griffith, is a member of our church, true as steel. He sought our pastor at Fort Smith, Rev. M. T. Brown, and after four attempts he succeeded in finding him, when he deposited his church letter, becoming a member of a little society he had never seen, and contributing to its support. His accomplished wife aids him materially in the school. Miss Burton, a member of our church from Lawrence, Kansas, is an efficient teacher, and two native Choctaw ladies also have recitation rooms. Mrs. Fuller is in charge of the industrial department.

The grade of the school is that of an advanced grammar department. The Choctaw Nation makes liberal grants to the school in cash and farm products. Ample lands yield a fair revenue. Now for the story.

For a number of years this school was in the hands of another denomination, the Choctaws paying the bills. Careless or reckless management alienated the sympathy of the Indians, and caused their withdrawal from the compact two years ago. Since that time the school has been managed by the Choctaws, but they have asked our Missionary Society to take supervision. Through the active interest of our pastor at Fort Smith, Bro. Brown, Bros. Ford and Bryant, presiding elders in the Arkansas Conference, and Dr. Griffith, the superintendent, the Choctaws expressed a desire to place their school at New Hope under our Missionary Society. After some preliminaries, the authorities agreed to the proposition, and Bro. Murray, in charge of our work within the territory, was commissioned to conclude a contract. This task was accomplished June 11.

Who can measure the importance of this event? One-half the picked girls of the Choctaw Nation, bright, active, mostly church members, will for five years be under teachers appointed by the Methodist Episcopal Church. Each girl represents a home influence, each home gives us an open door in the Nation. Last Sunday two of the pupils asked prayers, so the surveillance begins with God's approval. After the completion of the seminary course, numbers of these girls will go to higher institutions within the States, preferably in the same atitude. Some will come to Little Rock, perhaps next year. It is no mean compliment to our church that these intelligent and aspiring Indians should place their treasure and their daughters under our supervision. Let the church pray for the success of this undertaking.

What if, after a time, this seminary, only one hundred and fifty miles away, were to become a part of the system of Little Rock University, with the same text-books and curriculum as the preparatory department?

Obituaries.

[All obituaries are now limited to a maximum of *forty lines* each. For every line exceeding this number *twenty cents* is charged.]

Died, at Alton, N. H., June 8, 1887, JOHN W. CURRIER, esq., aged 51 years and 9 months.

Mr. Currier was born at Danville, Vt., and was the son of Rev. John Currier, who for nearly sixty years has been a faithful, hard-working Methodist minister, and who has occupied many honorable positions in connection with his denomination. As a boy, he had the advantages of the common schools in the various towns where his father lived. In 1850 he entered the Vermont Conference Seminary, where he remained for four years, and in 1854 entered the sophomore class in Wesleyan University, and graduated with high honors in 1857. During his college course he taught school several terms, and commenced the study of law and graduated from the Albany Law School in 1861. In 1862, he opened a law office in Alton, where he remained in the successful practice of his profession until he became unable to attend to his business.

Mr. Currier was for many years town clerk of Alton; was clerk of the N. H. Senate in 1869 and '70; was at two different times solicitor of Belknap County; and filled every official station with great credit to himself and to the entire satisfaction of all. As a citizen he was always interested in the welfare of his town and was prominent in every good work. As an educator, he took great interest in the success of the common schools, and contributed largely of his time to their advancement. As a friend, he was true as steel, and ever guarded the reputation of his friends as his own. As a lawyer he was possessed of superior ability. He was a safe and judicious counselor. He advised his clients honestly, and there are large numbers of people to-day who bless his memory for the advice given them, by following which they avoided expensive litigation. He was a cultured man, and was well versed in literature. Some of the finest gems in poetry ever published were from his pen; notably, the lines written after he had been blind one year. He was a consistent Christian gentleman, and at the time of his death was superintendent of the Sabbath-school of the Congregational church. In his family relations he was particularly fortunate. He loved his home and worked hard to make it pleasant and beautiful. He almost worshiped his wife and boys, and did everything in his power for their happiness. About four years since, Mr. Currier commenced to be afflicted with a most painful disease and was obliged to undergo several severe surgical operations, and for two years before his death was totally blind.

He endured his trials manfully and never complained even when suffering the most. The end came suddenly at last, and without a struggle he fell asleep. He was laid at rest June 11. The funeral services were attended by Winnipesaukee Lodge F. & A. Masons, with large delegations of Masonic brothers from Farmington, Laconia, and other surrounding towns. The bar of Belknap County attended in a body, with a delegation from the Strafford bar. Rev. Lyman White gave a most appropriate discourse, and remarks were made by Messrs. Cogswell, Hibbard, Jewell, Stone and Rogers of the Belknap Co. bar and George B. Cochrane of the Strafford bar, in eulogy of the deceased. His many friends contributed floral offerings.

The Masonic services at the grave under the direction of Moses Morrill, master, were very impressive and most beautifully performed. In the death of Mr. Currier the town has lost an honest man; the church and Sabbath-school a good friend; the bar a worthy, high-minded brother; and his family the kindest of husbands and fathers. *

NELLIE CLARA MORSE, youngest daughter of Rev. E. S. and P. M. Morse, fell asleep in Jesus in Wardsboro, Vt., June 12, 1887, aged 21 years and nearly 6 months.

Her disease was pulmonary consumption. In a revival in this her native town in 1875, under the pastorate of Rev. T. Mackie, at the early age of ten years, Sister Nellie sought and found salvation through faith in Christ Jesus, and in a short time after receiving pardoning mercy united with the M. E. Church on probation and was received into full connection in June, 1876. She held her faith firmly, and by her Christian walk and conversation gave good evidence that children may be thoroughly converted and live Christian lives.

In early life Sister Nellie took a place in the choir with her mother, and her pleasant voice was heard with pleasure and profit in social worship. She loved music, and desired to become a teacher of it, and had made such proficiency in cultivating her musical talent that one term more in attendance upon instruction would prepare her to graduate. She had an affectionate heart, and was steadfast in her attachments. Her amiable Christian spirit won her warm friends wherever she was. During her long sickness she received many letters from school associates she had at Leland Seminary in Townshend, and at Vermont Methodist Seminary at Montpelier, Vt., which were a comfort and great satisfaction to her. In her illness she suffered much, but she bore her suffering with patience and Christian resignation, often saying, "Though hard to bear, it is all right." She was aware that her sickness would terminate in death. She desired to live for her parents' and only sister's sake, to whom she was strongly attached, that she might serve and honor her Redeemer, yet prospects beyond this life were bright, and she did not murmur because she must depart so young.

Nellie did not fear death. She was victorious through our Lord Jesus Christ. Her mind was clear to the last. When dying she spoke words of comfort to parents and sister, and to the last minute testified that Jesus was with her. Funeral services were held in the M. E. Church, June 15. A large number of relatives were present. A portion of the choir were seated with the mourners. A large congregation for this place were present to express their regard for the deceased, and sympathy with the bereaved parents and relatives. Nellie was most highly prized by those best acquainted with her. Rev. J. S. Allen preached an appropriate sermon, and the writer of this offered a few remarks, and her remains were laid to rest until the morning of the resurrection.

DENNIS WELLS.

Prof. N. COLEMAN was born in Cheshire, Mass., Aug. 13, 1825, and departed this life in the city of Marshall, Texas, June 21, 1887, aged 61 years, 10 months, 8 days.

He was converted at the age of nineteen, joined the M. E. Church, and for forty-two years lived a devoted and faithful Christian life. He was ordained a local deacon by Bishop Scott, Sept. 22, 1867. He entered the service of the Freedmen's Bureau in 1863, and taught in Norfolk, Va., and on the fortifications of Petersburgh. He came to Wiley University in January, 1884, as professor of mathematics and natural science, for which he was eminently fitted. He closed his fourth year of school work in Wiley University, June 2, and was elected for another year. The death of President Clifford in March so increased the responsibilities and labors of Prof. Coleman, that when the term closed, he was so prostrated he took his bed on Friday, and never rallied. He died a martyr for Christ and Wiley University.

He was devoted to his work, and knew no rest while duty called to action. His last words were, "Jesus is precious," smiled, and fell asleep. Wiley University has lost an able teacher, and the students, scattered abroad, will drop tears of silent grief when they learn of his sudden death. The church has lost a bright example of holy living and consecrated labor. His wife was an affectionate and model companion. He owed much of his success to the loveliness and cheerful co-operation of Sister Coleman in all his labors. He walks no more with her the path of toil here, but he traverses the golden streets of light above. We bury him here in the "sunny South," beside the grave of little Paul Davis, infant son of the former president of Wiley University.

H. WEBB.

FRANK E. RICE was born in Sturbridge, Mass. Oct. 6, 1866, and died at the home of his father in Brookfield, Mass., Feb. 8, 1887.

This young man was richly endowed by nature and education for a useful and happy life. After graduating from a business college, he entered the office of Cutler & Co., of Wilbraham, where he proved himself skilful in business, and was greatly beloved both by employers and employees. He was trusted and beloved by all who knew him, and was every way worthy of the confidence reposed in him. From a child he was a Sunday-school scholar, and continued to be until the close of his life. He was not in the school only as a learner, but as a worker, where he was constantly seeking opportunities to help it. He was among the first to welcome us to Brookfield, on our appointment to that charge, and pledged our son to join his Bible class. He had a great veneration for the church and the people of God, which was due, in part, to his early religious training. He was blessed with Christian parents, who, both by precept and example, brought him "up in the nurture and admonition of the Lord," while he by his gentleness, amiability and fidelity to every trust confided to him, proved himself worthy of his social and religious privileges.

After spending a pleasant Christmas evening with his Sunday-school class at the home of Mr. R. O. Sessions, he returned to his home to find that his parents had retired for the night, and had left the lights in the chandelier burning for him. As he extinguished them, the chain which held the chandelier to the ceiling broke, throwing two large lamps filled with kerosene upon the floor. The oil instantly blazed up, enveloping him and filling the room with flame. He instantly caught the table-cloth from the centre-table standing close by, and fought the fire, and before his parents came to the rescue, he had about extinguished it, but in doing so he had fearfully burned his hands, arms, breast, neck and part of his face. He lingered, under the doctor's care, for more than thirteen weary months between hope and fear, while his sufferings during this time were greater than our ability to portray, endured with a fortitude that was surprising both to his physician and friends, until he passed from a life of suffering to the peace and joy "at God's right hand forevermore."

It was during his sufferings, in the month of July, 1886, that he gave his heart to God, and a clearer conversion, or a happier experience it has seldom if ever been our privilege to witness. Those who saw him at this time, and even up to the close of his life, said that his face fairly shone with a hallowed radiance. His parents watched with him day and night during this long, distressing and painful year, and never did the light in that dwelling go out for over thirteen anxious months. To part with this son, under these trying circumstances, was a severe affliction to the parents, but the promise in their case was fully verified, "As thy days, so shall thy strength be." Never had parents under like bereavement more generous sympathy or substantial expressions of regard, and that not by a few, but by the whole community. The funeral was held at the Methodist church, and the clergy of the town officiated; and all bore testimony to the sterling qualities of their departed friend. A younger son is spared to the family; and in this connection we would say of him that he gave up his school, and to a boy that which is much harder, his play, that he might watch, tend and comfort his dear brother. And we hope, and shall continue to pray, that this dear family may be united in heaven.

J. C.

Died, in East Pittston, Me., April 28, 1887, Mrs. EVELYNE STILPHIN, wife of Charles Stilphin, aged 50 years.

Sister S. was one of those amiable Christian women who would find friends anywhere, with a heart full of kindness and love, of sweet charity and meekness, a person of few words, but abundant in good deeds. She endured a long sickness of more than two years, yet was patient and submissive to the will of Divine Providence. A lovely daughter preceded her to the spirit world a few years since. A kind husband and a sorrowing son, whom she dearly loved, are the only members of their beautiful home. Three sisters and two brothers, with the entire community, deeply mourn their loss. May the family all be reunited in heaven!

B. B. BYRNE.

Mrs. ELIZA H. GLEASON died, in Princeton, Mass., June 5, 1887, aged 86 years.

For more than sixty years she lived in her beautiful home at Mount Pleasant in this princely town, and over forty years she was a noble member in the Princeton M. E. Church, She was converted to the Lord Jesus in early life. Having Christ in her heart, the Christ-spirit shone in her face, through her actions, and was manifest in all her relations in life. When called upon she was ready to defend the church of Christ, and especially her church home. In speaking with her pastor on the religion of Christ, a few days before she died, she said, "Blessed, blessed." Now she is in her home of blessedness.

W. SILVERTHORNE.

ANGELIA BROWN, wife of Capt. Frank Brown, died at her home in Millbridge, Maine, June 17, 1887, aged 47 years.

Sister Brown has been for many years an earnest, faithful, consistent member of the M. E. Church. Death came to her somewhat unexpectedly, but the sweet thought remains to those who loved her that she was well prepared. Only a short time before the messenger came, she said, "I love everybody, and everybody has been kind to me." Surely, such love comes only from a thorough knowledge of Him who is love. She left a large place vacant in the hearts of all who knew her. Sister Brown was one of a family of nine, a majority of whom, with the father, Capt. James Wallace, are on the other side.

D. B. DOW.

Captain EDWIN RICH was born at Wellfleet, Mass., May 8, 1839, and died in East Boston, June 20, 1887.

Early in youth he entered upon a sea-faring life. He became master of a vessel when he was twenty-three years of age, and continued in that association up to the time of his last illness, being always fearless, diligent, and faithful. In the terrible storm three years ago he kept his place on deck for over forty-eight hours, and it is feared that over-exertion at that time laid the seeds of disease which would some day prove fatal.

As a man among men, he was honest and incorruptible, true as steel, one whose word could always be depended upon. He had a kind and generous heart, and possessed a genial and friendly disposition. During the last winter he gave special attention to the matter of personal religion, and found himself wonderfully attracted toward the evangelist, Rev. Sam Small, whom he first heard at Savannah, Ga. On returning home with his vessel he found Mr. Small here, and listened with awakened interest to his preaching in Faneuil Hall, at the Saratoga Street Church, and elsewhere.

On the 11th of February last, in the sacred quiet of his own home, and in the presence of his family, he made a full surrender of himself to God, and immediately experienced a great joy, as he felt that his burden was all gone and he was happy in trusting Christ as his present Saviour. That night he said to the great multitude assembled in People's Church as he stood in front of the altar, "Last night a million of money would not have tempted me to stand here and speak, but to-night I am glad to tell you all that Jesus is my Saviour." From that time he gave frequent and earnest testimonies in the Saratoga Street Church and elsewhere to the joy of his new-found experience. On the 26th of March he was taken ill with rheumatism, which soon affected the heart, and for twelve long weeks was in a struggle for life against great odds. All that tenderest care and physician's skill could do to save his life was done with unremitting fidelity, but in vain. He passed gently away on the morning of June 20, leaving a widow, a daughter and a son, who have the sympathy of many friends in their great sorrow.

S. L. BALDWIN.

In the memoir of Mrs. RICHARDSON MOFFAT, recently published, referring to the suggestion made by her to Brother Macreading, the pastor of the Meridian Street Church, that a new church ought to be organized in East Boston, I said that her suggestion was not immediately acted upon, and that the Saratoga Street Church was not organized until two or three years later. I find that this is an error. Sister Moffat's suggestion having been made in 1852, and the new church being organized early in 1853, but a very short time elapsed before her idea was realized. Her foresight has been fully justified in the subsequent history of the Saratoga Street Church.

S. L. BALDWIN.

SLEEPLESSNESS.

Its Weakening Effects Upon the Nervous System.

Often the Beginning of Nervous Prostration.

HOW IT MAY BE READILY CURED.

No greater calamity can befall a person than to become sleepless. Sleep is the first and chief of nature's restorers. One can go without food for many days, but without sleep the system can survive a time limited only by hours. Natural sleep replenishes the nerve-force and physical vitality expended during the day, and these vital forces are built up only in proportion as the sleep is of a natural and healthy kind, a kind that restores, refreshes and invigorates after the labor and fatigue of the day.

Sleep, then, being of such absolute necessity to the healthy condition of the nervous system, it behooves all to give it that consideration which its importance demands. One-third of our time should be spent in sleep, or eight hours out of 24. Whoever sleeps less than this, as a general rule,

Robs the Nervous System

of a portion of its needed rest, and consequently weakens to an extent its power and vigor.

And yet there are thousands upon thousands of persons who fail to have healthy sleep. Sleeplessness has become a widespread affection, and is one of the great causes of the alarming prevalence of nervous affections at the present day.

Many a man comes home at night from the harassing cares of a day's business or labor, and knows that if he could but enjoy a night's perfect sleep and repose he would wake refreshed and with renewed energy, strength of mind and nerve power for the coming day's work. This repose he often seeks in vain, and wakes feeling tired, languid and enervated, with dull head and general sensation of exhaustion. Such persons fail to sleep perfectly or well because the brain and nerves have become weakened by overwork, mental anxiety, disease or some nervous condition, which prevents natural sleep, and in such cases repose, with its healthy recuperation of the system, is impossible.

Young men, students or clerks whose brains are constantly active frequently suffer from sleeplessness or restlessness, with the attending feeling of prostration in the morning.

But sleeplessness is most common among women. They seem to more readily exhaust their nerve force and create a condition of

Excessive Nervousness

or over-excitation and weakness of the nerves which render healthy and natural sleep, if not impossible, extremely difficult. Their sleep is troubled and restless; there will be frequent waking during the night, with great difficulty of again reposing the system to sleep. In many cases where, sleep at last comes to the weary brain, it is of a light and superficial character, often disturbed by dreams, and from which the system receives very little refreshment. Women who suffer from sleeplessness are nearly always more tired, debilitated and exhausted in the morning than on retiring at night, while the nervous symptoms will be increased.

Persons who are troubled by sleeplessness are always in a bad way, for unless the brain and nerves are strengthened by a proper nerve tonic, so that perfect rest and sleep may be had, complete physical and nervous prostration are sure to follow.

There is one sure way by which to prevent sleeplessness and thereby secure the recuperative effects of sound and healthy sleep. It is the utmost folly to fly to the use of opiates or poisonous drugs, which produce only an artificial sleep, while they always exert an injurious after effect upon the nervous system. For all cases of sleeplessness we know of

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which is Dr. Greene's Nervura Nerve Tonic, a purely vegetable preparation. It contains no mineral poison or injurious drugs, and can therefore be used fearlessly by all. It is a nerve tonic, a restorer of nerve power, and, in truth, exerts its wonderful curative effects by building up the strength and vigor of the nervous system. In this manner natural and healthy sleep is rendered a sure result, with the consequent restoration of perfect bodily health and strength.

Remember it is dangerous in the extreme to neglect sleeplessness, which is, in all cases, caused by a weakened and irritated condition of the nerves. Remember, also, that a certain and safe cure for sleeplessness, as well as all nervous weakness, can be easily and readily obtained by the use of Dr. Greene's Nervura Nerve Tonic, which may be had at any druggist for $1 per bottle, or, if so desired, it will be sent to any address from the Doctor's office, 34 Temple Place, Boston, on receipt of the price. This remedy has become a standard medicine, and its use will convince any one of its remarkable merits and curative effects.

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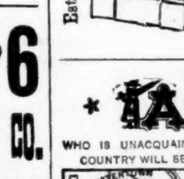
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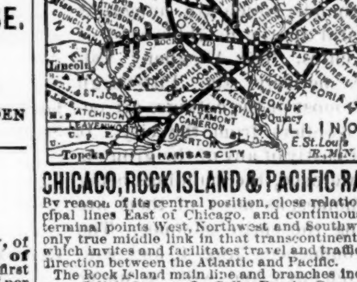
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[Continued from Page 1.]

thirty miles below Pittsburgh. Several lines of railroad pass through the town, or within convenient distance of it. The president, Dr. R. T. Taylor, an alumnus of old Wesleyan, has been at the head of the school for almost thirty years, and the best efforts of his life have been given to make it what it is to-day. A debt that came upon the institution through the failure in business of a friend of the school, is almost canceled through the labors of Dr. Taylor and the efforts of devoted alumnæ, and it is hoped by the time the new school year commences, it will be a thing of the past. The Baccalaureate sermon this year was by Rev. W. B. Watkins, D. D., pastor of our church at Beaver, and the address to the five ladies who composed the graduating class by Rev. J. W. Miles, A. M., of Sewickley; and those who know these gentlemen, need not be told that both addresses were appropriate to the occasions and ably delivered.

Allegheny College is the school above all others in which the Pittsburgh Conference is interested. Over fifty years ago, while the Conference was in its original form, it came under its control, and though by division of territory it fell in the bounds of the Erie Conference, this fact does not lessen the attachment for it, and concern for its success. The various presidents, with the exception of the present incumbent of that office, have all been members of the Pittsburgh Conference, and from its classes have come many of the most prominent and leading members of the body. Prof. Luccock, one of the brightest members of the faculty, is a member of the Conference. A class of twenty-four, seven of whom were ladies, this year received diplomas. Your *confreres* of the *Pittsburgh Christian Advocate* were especially interested in this class, as Rev. C. W. Smith, D. D., the editor, and his assistant, Rev. T. H. Wilkenson, each had a representative in the persons of Charles L. Smith, a son of the former, and Miss Mary Wilkenson, a daughter of the latter. Bro. Wilkenson also had the pleasure of having a younger daughter graduate this year from the Pittsburgh High School, an institution with a faculty superior, and a curriculum equal, to many so-called colleges.

The Western Pennsylvania University is an undenominational college. If there is any tendency to sectarianism, it is to Presbyterianism, yet Methodists are interested in it from the fact its chancellor, M. B. Goff, LL. D., is a leading layman in our church, and many boys of Methodist parentage are enrolled in its classes. The valedictorian of the class of this year was Frank H. Knox, a young man of fine Methodist lineage, and brother of Rev. E. J. Knox, A. M., the popular pastor of our church at Wilkinsburgh, one of Pittsburgh's most beautiful suburbs.

School over, the minds of our people are beginning to turn toward camp-meeting grounds, which are numerous and beautiful in the neighborhood of these two cities. The Allegheny Valley is distinctively the Pittsburgh ground, as most of the cottages are occupied by dwellers from the city. It is the most costly of any of the grounds in the Conference, the buildings being made for homes, as most of them are filled during the entire summer. The meeting commences Aug. 4, and continues for ten days, and will be under the direction of Dr. A. H. Norcross, with able assistants. Ridgeview is the camp for the Blairsville District especially and is located some forty-five miles from Pittsburgh on the line of the Pennsylvania railroad. It is the most largely attended of all the camp-meetings, and retains more of the spirit of other days. It will last for two weeks, commencing Aug. 11.

Washington District has two grounds, one at Bentlysville, which will last from Aug. 11 to Aug. 22, and the Bellevlew ground, at the lower end of the district, which commences later than any other, deferring the opening of the meeting until Aug. 25. Both of these grounds are well arranged, and as both are located several miles from the railroad, they are spared the curse of Sunday excursion trains. The Allegheny District is more largely supplied than any other, as far as meetings of this character are concerned, as there are three grounds, located respectively at Tarentum, Butler, and Mt. Sewickley. Extensive programmes are arranged for all these meetings, and the great interests of the church are not neglected.

July 14, 1887.

The Week.

At Home.

—— Intensely hot weather reported in the country at large. The infant mortality in Chicago on account of the heat, very great.

—— The entire milk supply of Boston is soon to be placed in the hands of a monopoly.

—— The funeral services of the late A. B. Hill, vice-president of the New York Stock Exchange, were held on Monday in St. Paul's Church, this city.

—— The President and Mrs. Cleveland were the guests of Secretary Fairchild at Cazenovia.

—— Settlement of the Cabot mills strike at Brunswick, Me., seven hundred operatives resuming work.

—— Seven cases of small-pox reported in New York.

—— The Terre Haute (Ind.) car works have been burned; loss, $100,000.

—— The Brooklyn Elevated Railroad strike has come to an end.

—— Death, in New Bedford, Mass., of A. H. Seabury, president of the Mt. Washington glass-works.

—— The annual reunion of the Massachusetts volunteers in the Mexican war was held at Nantasket.

—— Mr. Uriel Crocker, one of Boston's oldest business men, died on Tuesday at his summer residence on Jerusalem Road, Cohasset.

—— President Cleveland visits Fayetteville, N. Y., his old home. He receives an enthusiastic welcome, and makes a speech.

—— The works of the Standard Oil Company near Jersey City on fire, with adjacent property.

—— Death of Dorothea Dix, well known as a philanthropist.

—— The interstate commission issues an order to all express companies directing them to conform to the law governing common carriers.

—— The St. Anthony elevator, the largest in the Northwest, has been burned, with about 1,100,000 bushels of wheat.

—— Miss Alice E. Freeman, president of Wellesley College, resigns her position. Her engagement to a Harvard professor made public.

—— Queen Kapiolani sails from San Francisco for Honolulu.

—— The President has returned to Washington.

—— A devastating cyclone passes through the district about Wabash on Tuesday.

—— J. H. Draper & Co., the well-known New York auctioneers, have failed.

—— Grand Master Workman Powderly is endorsed by resolutions adopted at the meeting of District Assembly 30, Knights of Labor, at Fall River, Mass.

—— The protracted heat at Pittsburg, Pa., broken by a terrific storm. Immense damage to property reported.

—— An express train on the Erie Railroad runs into a crowd of Italian laborers between Allendale and Hohokus, killing eleven and terribly injuring six of them.

—— J. I. Young & Co.'s bark extract works in Baltimore have been totally destroyed by fire.

—— Judge Wallace decides in favor of the American Bell Company in its suit against the Globe Telephone Company for infringement.

—— Miss Jennie Collins, the well-known friend of working girls, died of consumption on Wednesday in Brookline, Mass.

—— Death, at Fairmount, of Sylvanus Cobb, jr., a popular writer of fiction.

—— Williams College has received a gift of $30,000 for gymnasium purposes.

—— Train-wrecker Hoffman has been hanged at Nebraska City, Neb.

—— Frederick Webber and C. M. Moore, agents of the New York Life Insurance Company, arrested for illegally doing business in Massachusetts.

—— The Pennsylvania coke strikers refuse to return to work, because the operators will not discharge the non-union men. The militia called out.

—— Vast damage has been done in interior New England by the late heavy rains. A cloud-burst in Hillsdale, Berkshire County, causes a rise of ten feet in a half hour in Green River, sweeping away bridges, dams and cattle.

—— A barge is lost in Lake Erie with five persons. Two of the seven on board escape.

—— A train on the Baltimore & Ohio road was ditched in Pittsburg on Sunday, and eight persons were injured.

—— The coke strikers are deserting their organization *en masse*, and resuming work as individuals.

—— Death of Brigadier Gen. William McKee Dunn, U. S. A., at his home in Virginia.

Abroad.

—— The Crimes act passes its third reading in the House of Lords.

—— Failure of John Nash Peake, a colliery owner of Staffordshire, Eng., with liabilities between £100,000 and £200,000.

—— A number of American spectators were present at an eviction in Ireland on Monday.

—— One man was killed and several injured by an earthquake at Cairo on Sunday. Shocks also felt at Alexandria and Ismalia.

—— Mr. Blaine makes a speech at the raising of a monument to King Alexander III at Dunfermline, Scotland.

—— The anniversary of Juarez's death observed by the Mexican people.

—— Mr. Parnell and his colleagues are entertained at dinner by the National Liberal Club in London.

—— A settlement of the Afghan boundary question is announced from St. Petersburg.

—— The French-Mexican commercial treaty is approved by the senate of the former country.

—— Great warlike activity reported at Metz.

—— A battle near Kassala in the Soudan results in the death of 1,200 men.

—— The cholera is spreading in Sicily.

—— Gen. Salamanca has been appointed captain-general of Cuba.

—— The Ameer displeased with the terms of the Afghan boundary settlement.

—— The British privy council votes to proclaim at once all the Irish counties except Antrim.

[Continued from Page 5.]

through his body. The young man remained conscious until midnight, and died at 8 o'clock Monday morning. He was nineteen years old, and exceedingly popular. He had excellent intellectual parts, and was a student at the New Hampshire Conference Seminary at Tilton. He was paying his own way at school, and worked vacations to get funds. He was a graduate of Millbury, Mass., high school, class of 1886. Guests and waiters at the hotels made up a large purse for his widowed mother." B.

VERMONT CONFERENCE.

Montpelier District.

The district camp-meeting will be held on the grounds of the Central Vermont Camp-meeting Association at *Northfield*, Aug. 26–Sept. 2. The usual courtesies will be given by the railroad, with this improvement: The round-trip tickets will be on sale two days before the opening of the meeting, and will be good to return till Monday, Sept. 5.

The first quarterly meeting for the year at *Groton*, was specially interesting. The love-feast was "rich in blessing." The sermons of the new presiding elder, Bro. A. B. Truax, were much enjoyed. The pastor, Bro. H. A. Bushnell, baptized two adults, one of whom was his own youngest son, Charles Wesley, and one infant, and received three into full membership. Bro. C. P. Taplin, of Lunenburgh, a former pastor, who is spending his vacation among relatives in Corinth, was present during Sunday. Bro. Bushnell has had a pleasant opening, and the outlook is hopeful for a good work of grace.

Bro. C. H. Farnsworth, of *Plainfield*, arranged for an excursion of the Sunday-schools on the line of the Wells River railroad, July 4, at a place known as the Summit. A large number were present, and the day was voted a great success.

Bro. J. O. Sherburn and wife, of *Montpelier*, attended the Sunday-school Assembly at the Weirs.

Bro. M. H. Ryan, of *Hancock*, baptized seventeen persons two weeks ago. A good work is in progress.

St. Albans District.

The District Preachers' Meeting was held at *Colchester* last week. The meeting was not largely attended, but was well sustained by those who were present. Some excellent papers were read before the meeting.

St. Albans quarterly conference voted the pastor, Bro. W. J. Johnson, a four weeks' vacation, part of which he will spend with his family camping at Highgate. His wife recently visited at Springfield among their old parishioners.

St. Johnsbury District.

Bro. G. F. Arms and family, of *Newport*, have been visiting among his friends at *Richford*. Bro. Arms is preaching a series of sermons on "Natural Law in the Spiritual World."

Bro. J. E. Farrow, of *West Concord*, has been spending a few days among his old parishioners at Holland.

Springfield District.

Bro. A. J. Hough, of *Bradford*, has been away for a short vacation, and there was no preaching in his pulpit last Sunday.

H. A. S.

St. Albans District.

At the close of his first "round" on this district, the presiding elder, Rev. E. W. Culver, reports that all the interests are looking up. The "claims" have been raised a notch in several instances, while the fruits of last year's revivals are being well garnered, either by the brethren who succeeded themselves, or by those who have succeeded their predecessors.

Rev. E. Folsom, who was prostrated for a long time during last winter, is not as well as his friends hoped he would be, and his condition is causing some anxiety. Rev. O. W. Barrows has also been compelled to cease work for a time, but hopes to resume again in a few weeks.

Rev. C. H. Sweatt has been on a vacation trip, and has just returned.

The *St. Albans* quarterly board at its recent meeting voted its pastor a month's vacation, supplying his pulpit in his absence.

Camp-meetings. — This district has two camp-grounds within its territory. At *Morrisville* extensive preparations are being made for a large and successful gathering. The New England Association for the Promotion of Holiness holds a six days' meeting, with Dr. W. McDonald in charge, assisted by Rev. Joshua Gill and other workers; after which the regular district meeting will begin, at which Rev. L. B. Bates, of East Boston, and Rev. D. B. McKenzie, a former presiding elder on St. Albans district, will be present and assist. The meeting at *Sheldon* will begin the day following the close of the meeting at Morrisville, and Bros. Bates and McKenzie are expected to attend. The Morrisville people have made extra efforts for the comfort of those who may attend their meeting, and have secured very low boarding rates and special facilities for self-boarding. May the fullest success crown these special efforts for the glory of the Lord's name!

The family of our presiding elder has been seriously afflicted with a virulent type of measles. Five members of the family have been ill, but at present writing all are convalescent. J.

An Appeal from South Carolina.

Clio circuit is a new circuit composed of two churches from Marlboro circuit and one from Little Rock circuit. Being appointed to this work by Bishop Foss, I came trusting entirely upon God for spiritual aid to assist me in discharging my ministerial duty. I found the Sabbath-schools at a very low ebb. The cause of this cannot be put upon the negligence of the former pastors, for they had more churches than there are Sundays in a month, viz., five. Each Sunday-school was visited just as often as the pastor could make it convenient (this is one reason why a new circuit was made). Neither can we blame the officers and teachers, for they labored zealously for its success. Neither can we blame the scholars, for they strove to be present every Sunday that the weather permitted. But the real cause is, they could not better their condition because they did not have the means of so doing. At this season of the year money is very scarce, but checks are numerous, and in same proportion worthless, for they are good only at the *store* where they are issued. We managed to get money enough to purchase a few five-cent Testaments and hymn-books, and by the kindness of some of our Northern friends, received a limited number of picture papers, etc. (for which we are thankful). Now we appeal to the liberality of friends interested in our Christian welfare, to give us a helping hand in the line of Sunday-school literature. Receipt of same will be acknowledged if sent to my address. In our Sunday-schools we have 170 scholars who can read very well. "The Lord loveth the cheerful giver."

John E. A. Keeler, P. E. Clio Circuit, Clio, Marlboro County, S. C.

LYNN DISTRICT S. S. INSTITUTE.

The Lynn District Sunday-school Institute met for its first quarterly meeting since Conference, at *Peabody*, Mass., June 30. A beautifully decorated church awaited the delegates upon their arrival, and a bulletin board at the church door announced to all passers-by, "An All-day Sunday-school Convention."

At the hour for opening the convention, there was a general absence of officers, and the meeting was called to order by Rev. L. B. Bates, who read the Scriptures, and called on Rev. Alexander Dight to lead in prayer. The meeting was then organized by choosing Revs. L. B. Bates and Alexander Dight president and secretary *pro tem.* The programme of the day was taken up, and a large part of the morning was occupied in hearing reports from the Sunday-schools. These reports seemed to show that the schools on the district are in good working order; but as no systematic method of reporting was ordered, and but few statistics were given, no definite results were reached, and it would seem the time might have been occupied in a more profitable way.

In twenty-nine propositions, Rev. L. B. Bates discussed "The Children at the Preaching Service." After being a target from twenty-nine different points, one might think there would not be much left of this question; but not so with the convention, for the liveliest discussion of the day took place over it.

At 12.45 P. M., the convention adjourned to the vestry, where a bountiful collation awaited them.

The devotional exercises of the afternoon were led by Rev. C. I. Mills, of Saugus Center. An invitation to hold the next meeting of the convention with the Winthrop Church was received and accepted. The statistician was requested to prepare and send to all pastors on the district blanks, so that uniform and full statistics of the Sunday-schools can be reported at the next meeting. Some very earnest and thoughtful questions were taken from the question-drawer and answered in a thoughtful and earnest way by Rev. F. T. Pomeroy.

Rev. James Mudge was at home in the discussion of the question, "How to Organize the Sunday-school into a Missionary Society." His paper was an excellent one, setting forth what a true organization is, and criticising much that passes for it; what the benefits arising from a thorough organization with a written constitution are; who the officers of the society should be, and the enthusiasm which should characterize such an organization. Some discussion arose as to whether this society and the "I Try Bands" might not come in conflict.

A very clear and strong paper on "The Pastor in the Sunday-school," was read by Rev. F. T. Pomeroy. The pastor should be in the Sunday-school because of its close relation to the church. The pastor should be leader of the people, and therefore should be in the Sunday-school. Because of personal influence, he should be there. Men are not saved at arm's length, but by coming in contact with living men, and nowhere does the pastor come in closer contact with his people, especially the young, than in the Sunday-school. The pastor's class may be made a nucleus for outside work; the opening and closing exercises give an excellent and appropriate opportunity to enforce denominational loyalty and home duties.

"The Best Methods of Temperance Work in the Sunday-school," did not have as thorough a discussion as it deserved. No person was responsible for the opening of the question, and while many good suggestions were made, the question is one of such vital importance that it deserved a more thorough treatment than it received.

In a very earnest paper Robert Ramsdale, of Lynn, told how the teacher should prepare for the lesson. Consecration to God and a heart full of love to God and men, are the foundations upon which all preparation must rest. To set forth clearly and strongly the moral and religious teachings of the Bible, is the end sought. Such an understanding of the lesson and its connections that you can harmonize all apparent difficulties, is the indispensable means to that end. Teachers' meetings, and especially talking with others about the lesson, will be great helps.

"The Scholar's Preparation of the Lesson," was a well-prepared paper by Rev. C. A. Merrill. The attainment to the standard set forth in the essay would work a revolution in our Sunday-schools much to be desired.

The evening session was occupied with a praise service and addresses by Rev. J. D. Pickles, James F. Almy, and Rev. J. H. Mansfield, D. D. These brethren are so well known, that it is presumed their addresses were "orthodox" and helpful; but as the secretary was not present, and no report of them was made, we will have to be content with faith rather than knowledge.

The following officers were chosen for the year: President, Rev. J. H. Mansfield, D. D.; secretary, Rev. Alexander Dight; treasurer, J. H. Bubier; musical director, A. J. Keltey; statistician, Rev. G. H. Phinney; executive committee, Rev. J. H. Mansfield, D. D., Rev. G. H. Phinney, Mrs. John Aborn, A. A. Rackliff, Rev. Jesse Wagner.

One item of Christian fellowship which deserves to be recorded is indicated in the following: —

Whereas, the Lynn District S. S. Institute, in session at Peabody, June 30, 1887, have been informed of the generous action of the Wyoma Baptist Church when disbanding, in presenting the property of their church and Sunday-school to the Wyoma M. E. Church, therefore,

Resolved, That we rejoice in this evidence of Christian fraternity, and on behalf of Methodism on Lynn District, extend to the donors our hearty thanks.

Alexander Dight, Sec.

A gentleman who consults his personal comfort, will always patronize a first-class merchant tailor. In doing so he will gain two important points — by securing good cloths and good fits. All our readers should bear in mind that Messrs. C. A. Smith & Co., 18 and 20 School Street, are constantly supplied with the best imported fabrics, for gentlemen's wear, which they cut and make on reasonable terms.

Summer Excursions. — At all principal railroad ticket offices will be found on sale, at low rates, during the tourist season, round-trip tickets via the Burlington Route, C., B & Q. R. R., to Portland, St. Paul, Minneapolis and all principal resorts in the Northwest; and also to Denver, Colorado Springs and Pueblo, Col. In addition, the Burlington Route runs at frequent dates in each month excursions to San Francisco, Los Angeles and San Diego. When ready to start, call on your nearest ticket agent, or address Paul Morton, General Passenger and Ticket Agent C., B & Q. R. R., Chicago, Ill.

A Very Rare Offer. — Any one who will read carefully an advertisement which has appeared in this paper headed "Perfume by Mail," will be attracted at once by the liberal offer therein made by Fleming Bros., Pittsburgh, Pa., who are a thoroughly reliable firm and will do all they promise in the advertisement. Look up a back number and read this advertisement carefully.

"I know of no one in the U. S., or elsewhere for that matter, whose experience in all advertising matters is comparable to yours," writes the publisher of an agricultural journal to George P. Rowell & Co., 10 Spruce Street, New York. This firm has an experience of twenty years, and the confidence of both publishers and advertisers.

Messrs. Raymond & Whitcomb's August Excursions. — Five August tours will supplement the list of midsummer excursions now in progress under Messrs. Raymond & Whitcomb's experienced management. There will be repetitions of some of the most popular of the July excursions, including the Mauch Chunk, the Trenton Falls, the Niagara Falls and Saratoga, the Hudson River and Ausable Chasm, and the Saguenay River trips. These will take the tourist over some of the most picturesque and delightful routes of travel in America, and to some of the most favored places of resort. The second excursion to the Yellowstone National Park is announced for Monday, August 22. Sent to W. Raymond, 296 Washington Street (opposite School Street), Boston, for descriptive circulars, stating whether the book of five August trips or the Yellowstone National Park tour is desired.

The Principal of one of our institutions, who has satisfactorily supplied some of the chief pulpits in our cities, is at liberty for July 31, Aug. 21, Sept. 3 and 10. Send full particulars to Sabbath Supply, Cottage City, Mass.

The inquiry is often made, where shall we go to escape the heat, and enjoy the cool breezes of the ocean? All such inquiries are definitely answered by reading the advertisement of the Old Colony railroad. No road out of this city offers so many attractive places for rest and refreshing by the sea-side as the Old Colony. See schedule of "Excursion Tickets," in another column of this paper.

Church Register.

HERALD CALENDAR.

Boston District Camp-meeting, at Lakeview,	July 26-Aug. 1
Northern N. E. S. S. Assembly and Chautauqua Union, at Fryeburg, Me.,	July 21-Aug. 3
S. S. Children's day, on Yarmouth camp-ground,	July 28
Conn. Riv. S. S. Assem., at Northampton,	July 26-29
Western Mass. Temperance Rally, at Northampton camp-ground,	Aug. 4, 5
Temperance Camp-meeting, Northport,	Aug. 1-6
Yarmouth Camp-meeting,	Aug. 1-8
Martha's Vineyard Camp-meeting,	Aug. 7-15
Portland Dis. Camp-meeting, Fryeburg,	Aug. 8-15
Hodgdon Camp-meeting begins	Aug. 15
Winnepesaukee Camp-meeting, at Weirs, N. H.,	Aug. 15-20
Lyndonville, Vt., Camp-meeting,	Aug. 15-20
China Camp-meeting,	Aug. 15-20
S. S. Assembly, Hedding Camp-ground,	Aug. 15-20
Castine Camp-meeting,	Aug. 15-20
Hamilton Camp-Meeting,	Aug. 16-23
Salvation Army Camp-meeting, at Richmond, Me.,	Aug. 15-22
Ken. Val. Camp-meeting, at Richmond,	Aug. 22-29
North Anson Camp-meeting,	Aug. 22-29
Willimantic Camp-meeting,	Aug. 22-30
Hedding Camp-meeting,	Aug. 22-27
Northport Camp-meeting,	Aug. 22-27
Sterling Junction Camp-meeting,	Aug. 22-27
Claremont Junction Camp-meeting,	Aug. 22-27
Northampton Camp-meeting,	Aug. 23-29
East Machias Camp-meeting,	Aug. 29-Sept. 2
Piscataquis Valley Camp-meeting, at Foxcroft, Me.,	Aug. 26-Sept. 2
National Holiness Camp-meeting, at Hedding Camp-ground,	Aug. 29-Sept. 3
Rock. Dis. Camp-meeting, Nobleb'o,	Aug. 29-Sept. 3
White Mount. Camp-meeting, at Groveton,	Sept. 5-10

Old Orchard Meetings for 1887:

Salvation Army, Old Orchard,	July 20-28
Holiness Meeting, Old Orchard,	July 31-Aug. 9
Fellowship of Christian Holiness, at Old Orchard,	Aug. 9-15
Portland Dis. Camp-meeting, Old Orch'd,	Aug. 15-20
New England Royal Templars of Temperance, at Old Orchard,	Aug. 22-29

Norwich District — Second Quarter.

AUG.

Norwich, Sachem St., 13; Gale's Ferry, 16;
N., E. Main St., 14, a m; Uncasville, 17;
" Central, 14, eve; Mashapaug, 18;
Hazardville, 15; Willimantic C. M., 22-30.

SEPT.

Versailles & Baltic, 3, 4; New London, 17, 18, a m;
Jewett C. & Hopev'le, 5; Groton, 18, p m;
Vol. & Griswold, 6; No. Gros'rdale, 19, 2 p m;
Tolland, 7; East Woodstock, 19, eve;
West Thompson, 7; Portland, 20;
East " 8; Thompsonville, 20;
Willimantic, 10; Warehouse Point, 21;
Gurleyville, 11, a m; East Glastonbury, 21;
South Coventry, 11, eve; So. " 21;
Staffordv'le & Willington, 12; Manchester, 22; E. Hampton & Marlboro', 24, 25;
Putnam, 12;
Vernon & Wapping, 13; Niantic, 26;
Windsorville, 14; Lyme, 27;
Quarryville, 15; Hebron, 27;
Rockville, 15; So. Manchester, 28;
Stafford Springs, 16; Hockanum, 29.

OCT.

Moodus & Haddam Neck, 1, 2; Mystic Bridge, 5;
Moosup, 3; Burnside, 6;
Danielsonville, 4; Turnerville, 8;
Attawaugan, 5; Montv'le & Salem, 9, a m;
Mystic, 5; Colchester, 9, eve;
Norwich, Town, 10;
Greenville, 11.

E. Edson.

Augusta District.

JULY.

30 and 31, Leeds & Green.

AUG.

1, Wayne; 15, Eustis;
2, Livermore Falls; 19, Solon Circuit;
3, E. Wilton & Temple; 20, 21, a m, North Anson;
4, Industry & Starks; 21, p m, Madison;
6, 7, a m, Strong; 22-27, North Anson C. M.;
7, p m, New Vineyard; 28, Livermore and E. Livermore, at camp-g'd;
8, Phillips;
13, 14, Kingfield Circuit; 29-Sept. 3, Liverm're C. M.

SEPT.

4, Farmington.

C. J. Clark.

CHANGE OF CONFERENCE. — The time of holding the North Carolina Conference is changed from Oct. 19 to Oct. 27. W. F. Mallalieu.

MONEY RECEIVED FOR BISHOP TAYLOR'S STEAMER, at this office: —

	Name of Steamer.	
Rev. A. R. Lunt,	Wm. Taylor,	$1 0
Mrs. Eliza Carter,	" "	1 0
		$2 00
Before acknowledged,		$486 63
		$488 63

A. S. Weed.

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DISK IMMERSER CAP,

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Rev. Jos. H. Mansfield, D. D., will have charge of the meeting.

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Persons desiring rooms over dining hall will apply to Rev. C. I. Eastman, Asbury Grove.

Inquiries in regard to tents, cottages, etc., will be promptly answered if addressed to J. N. Lindsay, Asbury Grove. The Eastern Railroad gives usual reduction in fares at all stations. Ticket must be exchanged at the grove. Horse Cars run between Wenham and grove.

Mail matter must be addressed Asbury Grove Essex Co., Mass. JESSE WAGNER, Secretary.

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